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ABSTRACT

The guidebook contains curriculum ideas, learning experiences, and resources for teaching civics and community responsibility to Jewish youth from grades one to 12. Its contents are applicable for all types of Jewish schools, including congregational and communal, day, afternoon, and weekend. There are four major sections. Section one, a civics curriculum, presents a sequential program focusing on the contemporary Jewish community. Concepts and related learning experiences are described for primary, intermediate, junior high, and senior high grades. For example, to illustrate how American Jews are simultaneously part of two cultures, students might conduct a seminar discussing contributions of various ethnic groups to the overall society. Section two contains a teaching strategy on Jewish identity through the concept of "tzedakah," which is "the sociological end result of the psychological process where identity is really formulated." The program bases learning on the study of individuals familiar to students. It outlines goals, learning opportunities, and evaluation measures. Section three contains five units on topics such as responsibility to Israel and respect for the elderly. Section four, an idea corner, describes over 50 innovative projects from schools, temples, and bulletins of the Bureau of Jewish Education. (Author/AV)

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AAJE
JEWISH
CIVICS
SOURCEBOOK

A LEADER'S GUIDE
FOR TEACHING CITIZENSHIP
IN THE
JEWISH COMMUNITY

Benjamin Efron — Editor
Hyman Chanover — Executive Editor

SO 010 191

Published by the
National Curriculum Research Institute
of the
American Association for Jewish Education

The National Curriculum Research Institute, established in memory of Samuel Rosenthal of Cleveland, has as its purpose the furtherance of curriculum research and pedagogic innovation in Jewish education. In addition to serving as a coordinating body and clearing house in the field of Jewish educational research, it stimulates, initiates, guides and evaluates experimental concepts, programs, methods and text materials.

This publication was made possible through a gift from Mr. and Mrs. Robert H. Arnow.

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AMERICAN ASSOCIATION FOR JEWISH EDUCATION

The American Association for Jewish Education, founded in 1939, is the central national service agency for coordination, promotion and research in American Jewish education. It assists local communities and national agencies in organizing and operating Jewish educational programs; fosters the establishment of central communal agencies for Jewish education; helps plan and organize programs among congregational, communal and day schools; conducts national and regional educational studies; publishes pedagogic materials; licenses teachers and principals and seeks to enhance their security and status, and stimulates lay interest in the field of Jewish education.

The AAJE's constituents include 18 national Jewish organizations with ongoing programs of Jewish education, 45 central communal agencies for Jewish education in the United States and Canada, and an at-large membership of concerned community lay leaders, educators and scholars.

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Preface

With this volume, the National Curriculum Research Institute of the American Association for Jewish Education brings to a close the first phase of its efforts in the area of Jewish civics. This activity, projected for a two-year period, was conducted under the aegis of the NCRI's Commission on Jewish Civics. Fruits of the Commission's labors have included a student text, teaching guides, a simulation game, an annotated bibliography of multimedia materials, mini-courses for junior and senior high school classes, several teacher training institutes, an extensive consultation service, and a systematic campaign to promote interest in Jewish civics as an integral aspect of the curriculum of the Jewish school.

The *Sourcebook* is a much-needed document in the fields of formal and informal Jewish education. It contains a wealth of proposals which, in many respects, synthesize the trends in curriculum planning and the innovations in social studies teaching of the past fifteen years.

Its thrust is more than cognition of the structure and problems of the Jewish community. It attempts, through the numerous "sensitivity" experiences it highlights, to help Jewish youth develop a meaningful individual relationship with the functioning Jewish community and, in due course, become responsible participants in its activities. Its foci are first, the quality of the personal association that can and should exist between our young and their people–locally, nationally, and internationally–and second, the relationship that ought to obtain between them as Jews and the larger society of which they are a part. Schools, centers, and other educational agencies have heretofore done little to achieve these goals.

One can only trust that professional personnel in the formal and informal spheres of Jewish education will allow the contents of this volume to guide them toward redesigning their social studies programming so that preparation for "Jewish citizenship" will begin to occupy a more central and conspicuous place in the classroom, the community center, and youth activities. It is further hoped that as a result of the directions suggested by the efforts of the Commission on Jewish Civics, Jewish youth will be better prepared to face the challenges of Jewish living in the decades ahead.

ACKNOWLEDGMENTS

The interest, cooperation, and talents of many individuals made possible the preparation and publication of this guidebook, and the AAJE is profoundly indebted to them. First and foremost, the list includes Mr. Benjamin Efron, who served as the professional consultant to the Commission on Jewish Civics and edited the present work, and Dr. Hyman Chanover, director of the National Curriculum Research Institute, under whose overall supervision the Commission functioned and who carried the responsibilities of executive editorship of the volume. Other contributing AAJE staff members were Mrs. Fradle Freidenreich, the NCRI's consultant on methods and materials, who made many valuable curricular and methodological recommendations, and Mr. Gary Gobetz, AAJE director of information and public relations, who helped see the volume through production.

A place of signal honor is reserved for Mrs. Linda S. Kahan, currently of Albany, N.Y., who constructed the unit on the elderly while serving as teacher at Temple Israel of Great Neck, N.Y.; Mr. Alan D. Bennett, educational director of Cleveland's Fairmount Temple; and Mr. Leland E. Wieder, director of education and youth activities, Temple Israel of Hollywood (Calif.)—contributors of major segments of the *Sourcebook*.

The first and second drafts of key portions of the manuscript were given to a group of highly qualified individuals for their reactions and suggestions, and the AAJE is grateful to all of them. They included the following: Dr. Herman Axelrod of New York City and Rabbi Barry I. Cohen of Allentown, Pa., who reviewed "Accent on Community"; the readers of "Focus on the Community's Future"—Mrs. Elias S. Cohen, a Philadelphia lay member of the Commission on Jewish Civics; Rabbi Paul Freedman, professionally in charge of United Synagogue Youth Activities; Mr. Alan D. Kandel of the staff of Detroit's Jewish Welfare Federation; Mr. Herman Kieval of the Council of Jewish Federations and Welfare Funds; Mr. Mordecai Levow, director of Milwaukee's Board of Jewish Education; Mr. Henry Margolis, executive director of the Cleveland Bureau of Jewish Education; Mr. Sidney Mendelson, director of the Des Moines Bureau of Jewish Education; Mr. Ezekiel Pearlman, associate executive director of the Federation of Jewish Agencies of Greater Philadelphia; Mr. Reuben Resnik, director of the Louisville Bureau of Jewish Education; Mr. Irwin Shaw, director of Detroit's Jewish Community Center; Dr. Leon H. Spotts, director of the Atlanta Bureau of Jewish Education; Mr. Morris A. Stein of the Jewish Welfare Federation of Portland, Ore.; Mr. Charles Zibbell, associate director of the Council of Jewish Federations and Welfare Funds; and the many Bureau directors, principals of schools, Federation personnel, and program directors of various national and local Jewish communal organizations who furnished information for the "Idea Corner."

Highly important roles were played by Mr. William S. Green in copyediting the manuscript, Mr. Ralph Davis of the Union of American Hebrew Congregations, who arranged for the typesetting, Mrs. Berte T. Gellis who typed and proofread the various drafts of the document, Mr. Josef Tocker who was responsible for the cover design and graphics, and Mrs. Ruth Malone who did the typesetting.

Finally, the AAJE is deeply appreciative of the active and devoted interest of Mr. and Mrs. Robert H. Arnow of Scarsdale, N.Y., whose generous gift made the publication of this *Sourcebook* possible.

David S. Gottesman, *Chairman*
Commission on Jewish Civics

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Introduction

Much soul-searching has been going on of late in the Jewish educational world. Not so long ago, one prominent educator went so far as to inquire, "Are our religious schools obsolete?"* and concerned groups have been saying the time has come for redesigning Jewish education in the United States.**

There is no mystery as to the reasons for concern: a great many young Jews have been drifting away from the Jewish community; few Jewish schools stir children's emotions, and only a limited number of them manage to challenge their students intellectually; and, certainly, less than a substantial proportion of Jewish schools involve students personally in the community's life.

Too many American Jewish children grow up with only vague ideas of what it means to be a Jew. Most reach adolescence without a real sense of belonging to a Jewish community–often even unaware that one exists–and thus by adulthood they are, by and large, without first-hand contact with the living Jewish community in its manifold facets.

The conditions under which today's students live are considerably different from those that prevailed several decades ago, when the basic pattern of present-day Jewish education was established. At this far remove, one would expect that the goals and approaches of Jewish education would have been modified. Yet, during this entire period, the curriculum and the methodology of Jewish schools have undergone neither genuinely serious examination nor significant change. This is not to place the blame on Jewish schools for the noticeable increase in alienation among younger Jews and for the decline in the quality of American Jewish life. One must take into account the fact that the Jewish home and the Jewish community are no longer contributing, to the extent they once did, to a vital Jewish ambience within which Jewish children can thrive.

American Jewry has been affected by powerful forces in society at large. The current open and mobile environment, a fast-developing and ever-changing technology, the recent long and unpopular war in Vietnam, the accompanying rise in alienation and rebelliousness, the growth of a counterculture, the disturbing effects of the urban crisis, the widespread questioning of basic values–all of these have had at least as much impact upon the Jewish home and community as upon those of non-Jews.

The times have thus thrust upon the Jewish school new tasks, once adequately performed by the Jewish home and neighborhood, not the least of which are to develop in Jewish children a sense of Jewish identity and to provide for them dynamic experiences in being Jewish. Formerly, the Jewish school concentrated on providing children with the skills and knowledge necessary for

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*Jack D. Spiro, former director of the Commission on Jewish Education of the Union of American Hebrew Congregations, in *Dimensions in American Judaism*, Vol. 3, No. 2 (Winter 1968-69), pp. 34-36.

**See, for example, Council of Jewish Federations and Welfare Funds, *Task Force on Jewish Identity*, 1971; and American Jewish Committee, *The World of the 1970s: A Jewish Perspective*, 1972–both of which assessed the state of Jewish education in the United States.

functioning within an established, unquestioned, ongoing pattern of Jewish living; today, when for the most part this way of life no longer exists, the Jewish school must transmit to large numbers of children not only the pattern but the experience of being Jewish as well. What makes this particularly difficult is that the forms, the content, and the participation must be made meaningful to Jewish children growing up in an increasingly secularized society that does not require them to have the skills and knowledge that most Jewish schools are pledged to transmit.

For all these reasons, and more, our schools today need a new orientation in the curriculum—specifically, more attention to community because that is where Jewish life is lived. Since so many of the issues, tensions, and crises that occupy American Jewry, such as Soviet Jewry and Israel, are contemporary and communal in nature, the study of community contains a built-in relevance. Moreover, developing a sense of community creates bonds between (and within) generations, offering those in each age group the opportunity to work at their own levels for the common good. The growing emphasis on ethnicity in America gives added relevance to the concept of increased involvement with Jewish community concerns.

Recognition that the contemporary Jewish milieu, in both its negative and positive features, has an important claim on the Jewish school curriculum is not new to the field. In 1954 (and that was by no means its first expression), Rabbi Jack J. Cohen told a convention of the National Council for Jewish Education:

> When we examine the curriculum, we find few opportunities—even in the Hebrew high school—for students to consider the sociology of American Jewish life. Little attempt is made to help the children define their role as Jews in America's multi-religious society. They are not, apparently, challenged to reflect on the meaning of Americanism as it bears on Jewish life. Nor are they stimulated to consider how democracy bears on the structure of the Jewish community and the synagogue.*

Half a dozen years later, a report issued by the then newly created National Curriculum Research Institute of the American Association for Jewish Education decried the totally past-oriented content of the average Jewish school, declaring that it was the duty of the Jewish school to "provide learning experiences that will give our youth perspective and insight into the contemporary world . . ." Accordingly the report saw the need for "a basic shift in program, in emphasis, and in methods employed in the Jewish school."**

In the decade that followed, statistical evidence indicated that Jewish educational institutions were as yet unreceptive.*** As a consequence, the subject was made an important item on the agenda of the Sixth National Conference of the American Association for Jewish Education in the spring of 1970. The result: several months later, the Association established a Commission on Jewish Civics for the purpose of stimulating and producing materials, programs, and teaching strategies focused on the Jewish community in action.

The present *Sourcebook* represents the culmination of the publications phase of the Commission's program, which has included the following instructional materials:

1. Lionel Koppman, *Exploring Your Jewish Community: An Adventure in Jewish Identity*, 1971.

2. Alvan and Marcia Kaunfer, *Dilemma: Allocating the Funds of a Jewish Community*. A simulation game published for the National Curriculum Research Institute by Behrman House, Inc., 1973.

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*Jack J. Cohen, *Jewish Education in a Democratic Society*. New York: Reconstructionist Press, 1964, p. 5.

**Judah Pilch, "An Interim Report on Discussions in Progress," December 1960.

***Gerhard Lang, *The Teaching of Jewish Civics in Jewish Schools in the United States*, Information Bulletin No. 33, New York: American Association for Jewish Education, 1970.

3. Benjamin Efron, *Meet Your Jewish Community–Four Units for Upper Grades and the High School*, 1973.

4. Benjamin Efron, compiler (with the aid of Lionel Koppman), *Multi-Media Resources on the Jewish Community: A Selected, Annotated and Graded Listing of Materials for Teaching Jewish Civics*, 1973.

5. Raymond Zwerin, *For One Another*. A fifth through seventh grade student text, now in press, with accompanying study guide, co-published with the Commission on Jewish Education of the Union of American Hebrew Congregations, and endorsed by the Department of Education of the United Synagogue of America.

Each of the major sections of this *Sourcebook* contains a prefatory statement relative to the purposes, settings, and applicability of its content. There is no need here for reiteration. A word, however, is in order concerning the overall character and uniqueness of the volume.

This *Sourcebook* was designed to be of universal usefulness. Both the innovation-oriented program and the traditional classroom, club setting, and center program can profit by it. Its proposed sequential, civics-centered curriculum for grades 1-12 should reinforce the hands of the educator determined to introduce sweeping changes in the social studies programs of the Jewish school. At the same time, there is much substantive content for one who prefers the more traditional subject areas and curriculum approaches yet seeks their enrichment. "Accent On Community" and the "Jewish Citizenship Units" fall into the latter category.

The *Sourcebook* is not geared to a text or a series of texts, though it is hoped that as schools and clubs undertake the process of fleshing out its proposals, many meaningful teaching and learning materials will be developed. Nor is it locked into a specific methodological approach; its instructional themes and activities provide for flexibility, teacher initiative, and student initiative.

The creative concepts, curriculum ideas, learning experiences, and helpful resources featured in this guidebook hopefully not only will give Jewish youth awareness and a degree of comprehension of the underpinnings, dynamics, and pluralistic nature of American Jewish communal life but will motivate a living, mutually nourishing relationship with the Jewish community that will flower into total identification with it. The *Sourcebook* provides for sensitive combinations of emotional as well as intellectual educational experiences. On an age-level-by-age-level basis, it treats both the *why* and the *what* of Jewish civics, endeavoring to help the youngster first to grow casually into the Jewish group and then to become increasingly more judgmental concerning its structure, activities, and objectives.

A CIVICS CURRICULUM

Hyman Chanover and Benjamin Efron

A sequential program for grades 1-12 focusing on the contemporary Jewish community as the core of the social studies curriculum

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INTRODUCTION

Jewish children should see themselves from their earliest years as part of a living Jewish community. In turn, the Jewish community, including parents and educators alike, must not be content with handing its children a mixed bag of facts and vaguely defined notions of peoplehood. *Jewish children should come to know first-hand the working of the Jewish community—which after all is peoplehood in action—and should in some meaningful manner become part of it.* The school, the center, the camp, the youth group—all have an obligation to strive to inculcate in them the feeling of a bond of citizenship with the Jewish world and a personal sense of responsibility for its well-being which will, ideally, evoke in them a desire to devote themselves to the betterment of the community in the future.

Briefly, then, a Jewish civics-centered curriculum should seek to:

1. Teach students the basic values and tenets that have motivated a *people* feeling, a *k'lal Yisrael* approach to Jewish things;
2. Develop in them, over the years, a sense of being part of the total Jewish community—local, national, and international;
3. Help them understand Jewish life in its varied forms here and abroad, and to feel a sense of personal involvement in the problems and concerns of their people;
4. Acquaint them with the story of their local Jewish community—how it became established, how it has grown, and the reasons for the activities that are carried on in it;
5. Bring them in contact with the programs and services of the local and wider Jewish community; and
6. Provide opportunities for them to participate in satisfying communal activities that can develop in them a feeling of Jewish citizenship and acceptance of its responsibilities, and instill a desire to be actively involved in the molding of the Jewish community of tomorrow.

Mounting a program of these dimensions, of course, entails more than a little shaking up of current curricula. The new areas of content, along with the new approaches and techniques required by such community-centered studies and programs, would occupy a considerable amount of the Jewish school's time. But there appears to be little choice today. One either takes a decided step toward "contemporizing" the curriculum, toward bringing the school into more direct relationship with the immediate society in which the students are growing up, or one hazards increasing the distance between the school and its students.

On the other hand, schools that embrace such innovation by no means need to scrap all they are now doing. Much of what is suggested in the curriculum outline that follows is predicated on integrating material, concepts, and teaching strategies currently applied in such discrete subject areas as Bible, Jewish history, Hebrew literature, and Jewish thought.

NATURE AND STRUCTURE OF THE CURRICULUM

The curriculum that follows, to the best of our knowledge, is the first to make the concept of the Jewish community the focus of a sequential program and the core of Jewish social studies instruction.

It is presented in outline form. Concepts, with their related learning activities, follow one another sequentially. First the essence of the ideas is supplied, then directions for class instruction are suggested; but no attempt is made to bind the imagination of the teacher and the students to a tightly structured arrangement.

Within the basic framework provided here, the teacher has much latitude in shaping the units and topics to the interests and abilities of the students. In fact, faculty committees, whether in a single school or organized regionally by a local Bureau of Jewish Education, should add to the outline of materials and concepts for the various subject areas, e.g., Tanach, general and Jewish history, literature, music, etc., for the purpose of fleshing out the community-centered concepts for particular age levels.

The curriculum is divided into three-year spans corresponding to departmental levels: primary, intermediate, junior high, and senior high. Within the primary and intermediate departments, related learning activities are graded according to the age and ability levels of the students ("Y" indicating that the material is best-suited for the younger students within that department, "M" standing for the middle age group, and "O" for older or more advanced students). Each of the four departments includes a section, "Additional Individual and Group Activities," which can be used for special group or individual assignments and for more developed students.

Teachers working with a nongraded approach, individualized instruction programs, or study contracts should select topics and activities to suit the children in their group. Those in grade-oriented schools can select their topics for grades one through six according to the suggested grade level indicated by the symbols "Y," "M," and "O." It was not considered appropriate to use this code for the junior high and senior high students inasmuch as most Jewish schools today provide for electives at these levels.

Because the Jewish civics curriculum is meant for all types of Jewish schools – congregational and communal, day, afternoon, and weekend – and is applicable to institutions providing informal educational programs, teachers and group leaders should find it relatively easy to adapt terminology and to select activities appropriate to the needs of their particular institution.

A CIVICS CURRICULUM

Primary Department

(Grades 1-3, ages 6-8)

Contents

- Concepts and Related Learning Experiences
- Additional Individual and Group Activities
- Selected Bibliography and Resources

Symbols

Y = younger students in the department age-level
M = middle group in age and ability
O = older or more advanced students

CONCEPTS AND RELATED LEARNING EXPERIENCES

A. Children, as part of the human family, require a considerable number of years to mature physically as well as to develop an understanding of their society.

1. (YM) *Discussion:* Lead the children in a discussion of how birds and animals learn to get along in their environment.
    a. Examples of questions to consider: What part do animal parents play in training their young? How long do animal offspring stay with their parents? After young animals grow up, what relationship exists between them and their parents?
    b. Next, have the group consider what human children have to learn in order to get along in the family and in the human world. Sample questions to consider are: What part do human parents play in this process, particularly in teaching values? What incidents in the students' lives show how their parents have actually taught them such things? How long do human children generally stay with their parents? What relationship exists between parents and their grown-up children?

c. Lead the general discussion toward the realization that human children have to be taught the mores and rules of conduct that obtain in their society.

2. **(YM)** A basic concept needs to be introduced at this point: Judaism is a way of life that teaches ethical and moral values, just as city, state, and national governments set up standards of behavior and conduct.

   a. During the students' childhood it is the responsibility of their parents to teach and train them. In part, this is done in the home and, in part, through the establishment and/or support of synagogues, Jewish schools, and other institutions.

   b. Students will probably be able to identify various institutions that help them learn about ethics and values. If so, have them discuss some of the teachings they have already learned in these institutions and at home.

B. Jewish children living in America need a period of experience and learning to understand the meaning of being Jewish.

1. **(YM)** *Brainstorming session:* Ask the children what comes to their minds when they hear the word "Jewish." Record their responses, and with their help classify these according to categories: special foods that Jewish people eat, things that are done at home, things that are done in the synagogue, objects used in rituals and ceremonies, customs practiced, holidays observed, principles and values Jews believe in, and the like.

2. Next, lead a discussion on how the students learned about items on the list, e.g., from their own and their grandparents' homes; from attendance at synagogue, kindergarten and/or Jewish school; from stories read or told to them; from conversations with older brothers or sisters; etc.

3. Use the discussion for explaining the reason for going to a Jewish school.

   a. Point out that there is much to know about being Jewish and that the Jewish school will help them to learn.

   b. Elaborate by telling them about the subjects they will be studying in the course of the semester.

4. With the help of the children prepare a chart listing what they know about Jewish life. The chart can be added to as the school year progresses.

5. **(MO)** *Exploring the home:* Using the general theme "What is Jewish in my home?" ask the children to discuss with their parents, grandparents, and other relatives what there is in their homes that is related to being Jewish and to report on these things in class. A composite list can then be compiled.

   a. The list may include, among others, such objects as *kipah, hallah, mezuzah, t'fillin, tallit,* Siddur, Humash, Tanach, calendar *(luah),* and *havdalah* and *yizkor* candles; ceremonial objects *(menorah, hanukiah, draydl,* spicebox, *gragger,* etc.) for various Jewish holidays; art and sculpture on a Jewish theme; and records of Jewish songs.

   b. The list may also include activities related to Jewish practices in the home, such as *kashrut,* Shabbat, *kiddush, b'rachot, birkat ha-mazon, z'mirot;* the recitation of prayers generally; the use of Hebrew and Yiddish words; and the celebration of various holidays and festivals.

c. Next have the children add to the list things they do because they are enrolled in a Jewish school and/or attend a synagogue service: recite *b'rachot*, read and listen to stories about people in the Bible and about famous Jews, learn songs and dances on Jewish themes, and make preparations for various holidays.

6. **(MO)** *Learning about Jews from class guests:*

   a. Invite grandparents to discuss the Jewish activities in which their families engaged when they were children.

   b. Invite some parents to talk about their Jewish life as children.

   c. Invite someone who grew up in Israel to tell about Jewish life there.

   d. After these visits children may add to their chart (see *B-4*) some of the things they learned from their guests.

C. Jewish schools exist because Jews believe deeply in the importance of Jewish study. Wherever they have lived Jews have established schools where young and old could learn about their history and way of life.

1. **(MO)** *Tour of the school:* Introduce the children to the other classrooms, the library, activity rooms, offices, assembly hall, etc. Also, introduce the class to the principal, rabbi (if a congregational school), head of the school board, and others involved in the operation of the school.

2. **(O)** *Visits with the school's sponsors:* Invite a few of the following people to describe their roles in the school and why they regard the school's program as important: active parents, volunteer workers, an officer of the school board, the principal, the rabbi.

   a. Ask the guests (in advance) to discuss various teachings and beliefs about Jewish education, e.g.:

      1) The belief in an everlasting covenant between the Jewish people and God, with laws and teachings the people are to learn and make part of their everyday lives, including certain ceremonies, practices, and ethical rules.

      2) The injunction to the Jewish people *la'asok b'divre Torah* (to occupy themselves with the words of the Torah), which appears in a prayer in the daily morning service.

      3) The instruction in Deuteronomy 6:7, *v'shinantam l'vanecha* (to teach the commandments diligently to the children), which helped establish the concept of the centrality of Jewish study.

   b. Ask guests to suggest a variety of reasons why they personally want their children to obtain a good Jewish education, e.g.:

      1) That they love Yiddish or Hebrew, a love they hope their children will develop.

      2) That the study of Judaism and Jewish history will help their children feel close to the Jewish people and appreciate their heritage.

      3) That they favor a certain approach to Jewish life: some hope their children will

learn to observe the *mitzvot*; some want their children to understand Jewish ethics; others look upon knowledge of Jewish history as singularly important. (For the older students this will be an introduction to the philosophy which their particular school reflects.)

c. In the course of reviewing the ideas introduced by the guests, emphasize to the children that the school prepares them to understand and enjoy Jewish life.

1) At school they learn Hebrew, English, and Yiddish songs that make holiday celebrations fun.

2) The school prepares them to read and understand Hebrew so that they may worship and participate intelligently in synagogue services.

3) It teaches them about *tzedakah* and helps involve them in it through the school's Keren Ami fund and/or the Federation campaign.

4) It gives them an understanding of their people's past through stories from the Bible and the Talmudic, Rabbinic, and later periods.

5) It teaches them about Jews in Israel and other lands.

3. **(MO)** Most Jewish children are probably aware that some of their neighbors and friends attend Jewish schools and synagogues other than their own. While it is important for them to know that this fact sometimes reflects differences in religious practices among Jews, it is necessary that they also understand why these exist and that the similarities–religious, social, and cultural–binding Jews as a people are even greater.

a. *Visits to other Jewish schools or synagogues:* Children attending weekend and afternoon schools might visit a Hebrew day school; those in "*kipah*-less" schools can visit groups with head-coverings, and vice versa.

1) If intervisits cannot be handled on a class basis, encourage parents to take a few children at a time to various Jewish schools and synagogues.

2) Have the class attend a service at a synagogue different from their own.

b. Highlight the similarities between their own and other schools and synagogues.

1) All synagogues follow the same Hebrew calendar and celebrate the same festivals.

2) All synagogues have a *sefer Torah*, an *aron kodesh*, a *ner tamid*, a *bimah*. Many prayers are recited in Hebrew.

3). Jewish schools teach many of the same subjects, such as Bible, Israel, Jewish history, Jewish literature, Jewish life and observances, Jewish music, etc.

c. Mention and acknowledge differences, but make no attempt to evaluate or pass judgment on them.

D. Jewish children should come to understand that they and their families, as well as the other Jewish families in their city or town, make up a community because they share so many things in common.

1. *Class projects:*

   a. **(MO)** Plan activities to concretize the concept of the Jewish community as a banding together of families for the purpose of ministering to their needs as Jews.

   b. Ask children to name people they have seen, met, or heard of who provide any of the things listed in activity *1-a,* others whose work is related to Jewish needs, and the institutions with whom these people are connected.

      1) Among the people with "Jewish" occupations are: rabbi, *hazan,* educator; kosher butcher; makers and sellers of ritual or ceremonial objects; Hebrew stenographers and typists; typesetters of Hebrew and Yiddish books.

      2) Other workers or professionals the children may think of are social workers connected with such Jewish institutions as homes for the aged, group workers at a Jewish community center, counselors at a Jewish camp, etc.

      3) Other facilities or institutions that might be mentioned are a Jewish museum, cemetery, matzah factory, etc.

   c. **(O)** *Class visit:* Invite some professional involved in one of the "Jewish" occupations mentioned in *1-b* to describe and/or demonstrate his or her work.

   d. **(MO)** *Exploring the community:* A number of field trips into the community in connection with this topic would help broaden the children's Jewish "communal" horizon. (See Koppman, *Exploring Your Jewish Community,* in the bibliography.)

      1) Have the class (or children accompanied by their parents) visit stores, institutions, or facilities mentioned in *1-b.*

      2) If a kosher meat store is in a changing neighborhood, have the children consider the following: Why did the Jews move away? Where did they move? Are there kosher butchers where they moved or do they come to their old neighborhood to market?

      3) The class might inquire whether Keren Ami money goes to help any of the Jewish facilities or agencies discussed in *1-b.*

2. *Special class events:* Another aspect of Jewish community that children can explore is the cultural and institutional activity of the residents, both youth and adult.

   a. **(O)** *Visits to class:* Invite a small group—including, say, a parent, a grandparent, and a high school student—to tell about the distinctively Jewish activities they engage in during their leisure time.

      1) Activities mentioned might include volunteer service in Jewish homes for the aged, recordings for the Jewish blind, help in the school or synagogue, membership in some Jewish group or organization.

      2) Ask each guest to describe what his group does, why he is associated with it, etc.

   b. *Jewish cultural events in class:*

      1) **(YMO)** Invite a local Jewish youth group to present a Jewish song and dance program.

2) **(YMO)** Invite the dramatics director of a YMHA/YWHA or Jewish community center to conduct an audience-participation session.

3) **(O)** Invite someone from a communal or institutionally-sponsored Jewish educational camp to show a film about its summer program.

ADDITIONAL INDIVIDUAL AND GROUP ACTIVITIES

A. Projects relating to growing up in an American Jewish family.

1. *Illustrated reports:* On life in a Jewish family:
   - a. **(YM)** Drawings about the things the family does at home in observing the various holidays.
   - b. **(YM)** Drawings about the child's Jewish activities in the course of a month (or a shorter or longer period).
   - c. **(O)** Drawings illustrating Jewish life in the days when the child's grandfather was young.
2. **(YM)** *Poems:* By children about their family life:
   - a. On the meaning of some Jewish symbol in the home.
   - b. On the changing complexion of the home at festival times.
   - c. On cooking and baking aromas at holiday times.
3. *Compositions, stories,* etc. (which can be delivered orally or which an older student can write down):
   - a. **(YMO)** "How I help the family celebrate the holidays."
   - b. **(YMO)** "What is Jewish about me?" (Jewish name, Jewish foods the child eats, Hebrew or Yiddish words he knows, home rituals in which he participates, attendance at a Jewish school, etc.)
   - c. **(MO)** "How I explained a Jewish holiday, symbol, etc. to my non-Jewish friend."

B. Projects relating to study in the school or synagogue.

1. *Illustrated reports:* On the school or synagogue:
   - a. **(MO)** "A tour of my school (or synagogue)."
   - b. **(MO)** A chart or class book of past class activities or things learned at the Jewish school.
   - c: **(MO)** "What I saw at another school or synagogue."
   - d. **(MO)** "Things I like about a synagogue service."

   e. **(O)** Drawings to illustrate the meaning of Hebrew words or terms connected with Jewish activities discussed or experienced by the children. These could be saved for a cumulative exhibit.

2. **(MO)** *Poems or stories:*

   a. "What Jewish symbols mean to me."

   b. "A thought that came to me at a religious service."

   c. "I remember something the teacher said."

   d. "Did I tell you about this thing I learned at Jewish school?"

3. **(YMO)** Use biblical stories to show the origins of Jewish ethical traditions: e.g., stories about the patriarchs Abraham, Isaac, and Jacob as the first Jewish family handing on the tradition to the next generation; for example, Abraham practicing *hachnasat orhim* (hospitality to wayfarers) when three visitors came by; Eliezer, sent to seek a wife for Isaac, looking for a young woman who would show kindness both to man and beast; etc.

4. *Compositions:*

   a. **(YMO)** "Funtimes at school."

   b. **(MO)** "The people who help out at my school (or synagogue)."

   c. **(MO)** "Things I learn *(do, see)* at school."

   d. **(MO)** "We did something very interesting at school one day."

   e. **(MO)** "An interesting thing I saw at school (or synagogue)."

5. **(MO)** *Class diary:*

   a. "What we are learning in Hebrew."

   b. "What we learned about Jewish teachings."

   c. "What we learned about the importance of Jewish education."

      1) Stories about sages like Hillel and Akiva who made personal sacrifices in order to learn.

      2) Stories about *Yeshiva bahurim* (the custom of *essen teg*, etc.).

C. Projects relating to the Jewish community.

1. **(MO)** *Reports:* On the Jewish community:

   a. "How my family participates in the Jewish community."

   b. "Jewish places I have been to with my family."

2. **(MO)** *Poems or stories with accompanying photographs:* On a field trip into the community, either with the family or the class.

3. **(MO)** *Mural:* Showing the Jewish community at work as the children see it. They can connect people they have met with the Jewish activity in which they are engaged. Or they can illustrate how some Jewish traditions are implemented in the community.

4. **(O)** *Exhibit:* On Jewish life in the community (at home, at school and in the synagogue), including poems, stories, etc. Encourage parents to lend the class some Jewish objects from their homes.

5. **(O)** *Open-ended discussion of a relevant problem:* For example, have the class consider a boy who has been requested to bring a larger amount of money than usual for a special collection for Israel at the Jewish school, and who asks his parents for extra money for this. His father suggests that it would be a greater *mitzvah* for his son to dip into his savings or allowance. The mother contends that this would mean that Israel would get a smaller amount. What should be done?

6. **(O)** Have the class prepare a program of songs and other entertainment for senior citizens or for a nearby home for the aged.

7. **(YMO)** Have the students take up a collection of games, books, or toys for the children's ward of a hospital.

SELECTED BIBLIOGRAPHY AND RESOURCES

1. Benjamin Efron, comp., *Multi-Media Resources on the Jewish Community* (New York: American Association for Jewish Education, 1973). Lists nearly nine hundred books, pamphlets, audiovisual and other materials for teachers and students, dealing with a variety of topics, including the religiocultural interests of the Jewish people, Jewish identity, the importance of Jewish education, and the rise and current problems of the Jewish community in America.

2. Lionel Koppman, comp., *Exploring Your Jewish Community: An Adventure in Jewish Identity.* (New York: AAJE, 1972). Suggestions and ideas for planning field trips.

3. *Jewish Audio-Visual Review* and annual supplements. Descriptions, grading, and evaluations of a large number of films and filmstrips by the National Council on Jewish Audio-Visual Materials. Latest edition: Eighteenth edition. (New York: AAJE, 1973).

4. Catalogues issued by commercial firms such as Behrman House, Bloch, Ktav and by the educational commissions of the ideological groups (Union of American Hebrew Congregations, United Synagogue of America, etc.) list many books on Jewish holidays and festivals, prayers, Bible stories, and ethical teachings for use with primary grades.

5. For biblical and talmudic references on the subjects of *tzedakah, gemilut hasadim,* the importance of Jewish study and the Jewish sense of community, see Joseph Feinstein, *I Am My Brother's Keeper* (New York: Board of Jewish Education, 1970; C. G. Montefiore and H. Loewe, *A Rabbinic Anthology* (Meridian Books and Jewish Publication Society, 1960); A. Cohen, *Everyman's Talmud* (New York: E. P. Dutton, 1949).

6. The local English-language Jewish weekly is a good source of news of events in the Jewish community.

7. Jewish community agencies and member organizations often have photographs and brochures of community activities in which they have been involved. These may be borrowed for an exhibit or for showing to a class.

8. Parents may have home-made movies of family celebrations of Jewish festive occasions (Seder, Bar Mitzvah, Hanukah or other festival party) that can be shown in the classroom as an aid in portraying Jewish life in the community.

9. Some synagogues or communal agencies may have small "museums" or display cases of Jewish "artifacts" that children can visit with their parents on one of their outings.

10. A variety of people–particularly older citizens–have many interesting stories to tell of Jewish life as they have experienced it in various parts of the country or the world. They may even have photos and pictures that could be used to illustrate their talks. (Care should be taken that such talks be short and focus on a concrete topic. Speakers should be cautioned to give direct and short answers to the questions of children in this age range.)

11. Israelis and Jews from other lands can be invited to class to tell how one or another of the Jewish festivals was observed in the "old country."

Intermediate Department

(Grades 4-6, ages 9-11)

Contents

- Concepts and Related Learning Experiences
- Additional Individual and Group Activities
- Selected Bibliography and Resources

Symbols

Y = younger students in the department age-level
M = middle group in age and ability
O = older or more advanced students

CONCEPTS AND RELATED LEARNING EXPERIENCES

A. As an aid toward understanding and appreciating their identity as American Jews, students should learn about the origins and development of the local and national Jewish community of which they are a part.

1. **(YM)** Have students conduct research, interviews, inquiries, etc. as a means of exploring the beginnings of their local Jewish community.

    a. Individual and committee research projects may seek to document when the first Jewish settlers came to the town or community; where they came from and why; what part of the town they first settled and where they subsequently moved; what landmarks remain of the original community (old synagogues, other Jewish facilities, stores, etc.); whether, why, and how the old Jewish neighborhoods changed in ethnic composition.

    b. Interviews should be sought with people who may have knowledge of the early days of the Jewish community: a senior rabbi, local historian, publisher of the local Jewish weekly, old-time inhabitants of the town, local Federation leaders, and the like.

c. Private and public collections of pictures, maps, photos, and other materials provide a visual record of earlier times: Sources may include the students' own homes; Jewish agencies and organizations (that may supply brochures); the office of a local Jewish weekly; a Jewish library of a synagogue, center, or school of advanced Jewish studies; and the local Federation.

2. (YM) *Camera expeditions:* Children and parents can visit neighborhoods and sites associated with early Jewish life in the area in order to take photos of a cemetery, religious or cultural landmarks, and other signs of early or continuing Jewish life in the community.

3. (YM) A map of early Jewish settlements in the community can be prepared by students with the help of old-timers and Federation and Bureau of Jewish Education personnel.

4. (YM) *A mural:* After hearing all the committee and individual reports, students can create a mural showing famous buildings, historical landmarks, etc. of a Jewish nature, utilizing photos and other visual materials that were collected.

B. Students should be taught the active sense of community that the Jewish people have developed in the course of their history.

1. (MO) A number of activities can be assigned that highlight the fact that there usually are various visible signs and symbols of Jewish life whenever a substantial number of Jews reside in a given area.

   a. Students can research the growth of the local Jewish community: student committees can seek information on past and present population figures and endeavor to determine the factors that caused notable rises or declines in the Jewish population.

   b. They can make maps of the present-day "Jewish sections" of the town that indicate the location of buildings, facilities, stores, etc. related to Jewish life.

   c. Interested parents and senior citizens might be invited to seek out records and mementos of Jewish life in the original areas of settlement as well as in the present Jewish neighborhoods. These could include a *magen David* on a building or a *mezuzah* on a door, Yiddish or Hebrew words on windows, store signs, etc., a store selling Jewish religious articles, a Jewish "Y" or Community Center, a synagogue, a communal service agency, a Jewish cemetery, etc.

   d. *Bus or walking tour:* Students can trace the growth and development of the Jewish community, noting communal buildings and institutions Jews built or established along the way and the reminders of Jewish life that remain in areas Jews once inhabited. In a project of this kind it would be helpful to enlist the aid of older students and knowledgeable adults.*

   e. Later the class might wish to plan an exhibit on Jewish life in the general community, utilizing such materials gathered during the tour as photos, slides, and movie sequences, as well as the products of their other activities.

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*Suggestions for walking and bus trips in New York City were published in the December 1972 bulletin of the United Parent-Teachers Association of Jewish Schools (Board of Jewish Education of New York, 426 West 58th Street, New York, N.Y. 10019). While the suggestions are limited to New York City, the four tours described therein may provide helpful hints to those living elsewhere. Another source of ideas for trips of discovery is L. Koppman's *Exploring Your Jewish Community*, which is included in the bibliography.

C. Going beyond their local community, students' understanding of American Jewish identity should be broadened by their learning about the rise and development of the Jewish community nationwide.

1. **(MO)** Individual and committee research projects can trace the history of the American Jewish community since Colonial times. Materials are available on Jewish participation in the Revolutionary War and in the westward movement; on the various periods of large-scale Jewish immigration; on the Jewish community prior to, during, and after World War II; and on American Jewish life today. Demographic data are obtainable, indicating where the larger Jewish communities are now located and how the rest of the Jewish population of America is distributed.

   a. Among resource people for students to consult (or invite to class) are historians in colleges of Jewish studies and in private or state colleges, a Jewish historical society official (if there is such a local organization), Bureau of Jewish Education executives or Federation leaders, and others.

   b. For population figures, students should consult either the local Federation, the *American Jewish Year Book*, or the Council of Jewish Federations and Welfare Funds.

2. *Discussion sessions:* On the impact of American history and culture on Jewish life.

   a. **(MO)** Jewish immigrants of the 1880s and '90s tried to recreate in America the cultural and religious life they knew in the "old country" (just as the first settlers in North America established *New* England, *New* Amsterdam, *Nova* Scotia, etc.). As a result of America's compulsory and free educational system, however, which took up much of the children's time, Jewish communities developed a unique program through which to provide their children with a Jewish education—the after-school Talmud Torah. Individual congregations also established weekend religious schools.

   b. **(O)** As the needs of the growing Jewish population changed over the years, community agencies and organizations correspondingly changed:

      1) Colleges and medical schools used quota systems to limit the number of Jews permitted to attend, a condition that Jewish community relations organizations combatted for many years.

      2) Another form of anti-Semitism was the exclusion of Jews from many clubs and societies, which led Jews to organize their own golf, tennis, swimming, and other sports clubs.

      3) Jews also intensified their efforts to establish Jewish "Y"s and Community Centers to provide recreational opportunities for Jewish youth.

      4) Meanwhile, the increase in Jewish population made it possible for the Jewish community to support more Jewish hospitals, Bureaus of Jewish Education, vocational guidance agencies, etc. in order to render needed services.

   c. **(MO)** Most Jewish immigrants during the period 1880-1924 were Yiddish-speaking. As a result, there grew up a lively Yiddish culture (newspapers, magazines, books, and a thriving Yiddish theater). However, universal education in America and the widespread use of English gradually diminished the use of Yiddish as a language of everyday communication.

3. **(MO)** *Oral and written explorations:* On the reciprocal impact that Jews have had on life and culture in America.

   a. *Individual and committee reports:* On the productive role of Jews in the country's economic and cultural development since their arrival in 1654 (barely a generation after the Mayflower). Students should be taught to recognize that Jews like Asser Levy, Haym Salomon, Mordecai Manuel Noah, Benjamin Nones, Uriah P. Levy, and others were self-respecting, courageous, and independent people whose work and activity contributed to the evolution of the egalitarian spirit in America.

      1) Even before the large-scale immigration of the 1880s through the mid-1920s, American life was influenced by the Bible. Examples: Thanksgiving derived from the biblical description of the Sukkot celebration; the ideal of freedom embedded in the story of the Exodus, and in the Bible in general, inspired the revolt of the thirteen colonies and later the enslaved blacks; the Liberty Bell in Philadelphia bears the inscription "Proclaim liberty . . . " taken from the Book of Leviticus 25:10; many towns and many non-Jews in the country were given biblical names.

      2) Jews have had a great impact on certain businesses and professions in the country–department stores and merchandising, the garment and fur industries, the entertainment field, publishing, science and medicine, education, law, literature, as well as the labor movement.*

   b. **(MO)** *Discussion sessions:* On other effects of Jewish life, work, and activity on the general milieu.

      1) Many non-Jews now use Hebrew words such as *kosher, matzah, megillah, shalom.* They have also adopted Yiddish words like *gefilte* (fish), *shlep, kibitzer,* and *shlemiel*; and one sees being sold to a general clientele such items as bagels and lox, Jewish rye, and other foods associated with Jews.

      2) Non-Jewish Americans have become more aware in recent years of Jewish customs, history, traditions, and problems. Many books, TV programs, plays, and movies portray Jewish life and customs. Non-Jewish Americans have also learned about matters of concern to Jews through the mass media, public demonstrations (for Israel and Soviet Jewry), and Holocaust commemorations. The Jewish religious calendar is also becoming better known, and an increasing number of public school systems take the High Holy Days and Pesah into consideration in their scheduling.

      3) Jewish folk humor and folklore have become more widely known in this country through TV, the theater, the movies, stories translated from the Yiddish, and Jewish comedians and humorists.

      4) Jewish know-how and experience in organizing and funding service agencies have helped shape the practices of the general community: United Funds have adapted procedures developed by Jewish Federations and Welfare Funds, while other ethnic groups have modeled their antidefamation work on Jewish prototypes.

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*A book specifically geared to fifth- and sixth-graders covering these topics and others related to the growth and development of the American Jewish community is Deborah Karp, *Heroes of American Jewish History* (Ktav, 1972). See also its accompanying ***Workbook*** by Lillian and Benjamin Efron.

D. Jewish communal activity, as well as the lifestyles of individual Jews and Jewish families, derive in large measure from accepted and often deeply felt Jewish teachings and traditions.

1. **(YM)** The Jewish people have traditionally accepted the concepts of *maasim tovim* (good deeds) and *mitzvot* (acts of consideration and religious observance that stem from biblical commandments), such as *bikur holim* (visiting the sick), *hachnasat orhim* (hospitality toward visitors), *tzedakah* (righteousness and charity), *pidyon shevuyim* (redemption of captives), *levayat hamet* (honoring the dead), *gemilut hasadim* (deeds of lovingkindness), and others relating to the widow, the orphan, the laborer, and the oppressed.

2. **(YM)** Jews have traditionally sought to implement, in the conduct of their individual and communal lives, the ethical teachings of Judaism stemming from such broad-ranging concepts as *mitzvot ben adam lehavero* (acts of consideration between man and fellow man), *v'ahavta lere'acha kamocha* (love thy neighbor as thyself), and *kol Yisrael arevim zeh bazeh* (all Jews are responsible for one another).

3. **(YM)** Generations of Jews have also accepted the responsibility enjoined upon them by the Bible—*v'shinantam l'vanecha* (you shall teach them [the commandments] diligently unto your children)—and have elevated study to one of the highest principles of Judaism.

4. **(YM)** Working for the good of the community is another basic Jewish tradition. The Sabbath worship service provides for a special prayer for *kol mi she-oskim b'tzorche tzibur be'emunah* (all who occupy themselves faithfully with the needs of the community).

5. **(YM)** Hillel taught this precept: *al tifrosh min hatzibur* (do not separate yourself from the community). Through the ages, the Jews of a locality sought to establish a *kehillah* (organized community) to run their affairs.

6. **(MO)** Jewish Scriptures, in addition, teach concern for the problems of mankind generally. The Bible repeatedly states *ki gerim he-yitem b'eretz Mitzraim* (for you were strangers in the land of Egypt), a reminder that authentic Judaism demands concern for human dignity, freedom, and equality of opportunity for *all* people. The Talmud puts it another way: *m'farn'sim ani-ye nochrim im ani-ye Yisrael* (the poor of the Gentiles are to be fed along with the poor of the people of Israel).

7. *Research and seminar projects:* Dealing with communal activity in relation to Jewish teachings, traditions, etc.

   a. **(YM)** *Class discussion:* On how the students and their families are personally fulfilling some of the doctrines and *mitzvot* of Judaism—especially in relation to community activities.

   b. **(MO)** *Individual and committee reports:* On the various agencies of the local Federation, showing the connection between the work each does and specific Jewish teachings. Resources may include brochures from organizations, and consultations with a rabbi, a Jewish educator, and Federation officials.

   c. **(MO)** *Forum discussion:* Adult volunteer workers connected with the Jewish school, a synagogue, the local chapter of a national Jewish agency, a Jewish community center, etc. might be invited to class to tell why they give of their time and energy to Jewish causes.

E. Jewish organizations and programs came into being to meet specific needs arising from historical circumstances.

1. *Combatting anti-Semitism:*

   a. **(YM)** Activities that can help identify Jewish community problems related to some form of anti-Semitism, e.g., the new "reverse discrimination" practices in college admissions, job placement, etc.

      1) *Inquiry project:* Have students interview their parents and grandparents concerning the latter's confrontation with earlier anti-Semitism in the community (what incidents occurred? how did they cope with them?) and determine how the community today compares with the past in this regard. Students should add their own experiences, if any, dealing with anti-Semitic behavior.

         a) Class discussion can lead to a class evaluation of the seriousness of the problem today, based on the experiences of the students' families.

         b) Inquiry might then be made of the Federation or Jewish Community Relations Council concerning the organizations presently dealing with this issue.

         c) Representatives of these local groups can be invited to class to give their estimate of the situation and to describe how Jews operate in this sensitive field.

   b. **(O)** *A problem-oriented approach:* Invite some grandparents or senior citizens to tell of the ghetto-like Jewish communities they lived in as children. Have students compare the Jewish ambience the visitors describe with their own environment.

      1) *Questions:* What conditions made it necessary or desirable for the grandparents to move away from old Jewish neighborhoods? Are there Jews left in those old areas? What problems do these Jews face? What is the Jewish community doing about these problems?

      2) Have students offer suggestions, based on their own insights and inclinations, as to what services and programs they would like to see the community furnish to make Jewish life richer. If they come up with interesting suggestions, consider discussing them with the director of the school with a view to referring them to individuals in positions of communal authority.

   c. **(MO)** *Seminar:* On problems created by intergroup tensions.

      1) In communities where problems exist between Jews and blacks or other groups, a leader in community relations work might be invited to report on race relations in the country generally and on the local black- and Hispanic-Jewish situation in particular, emphasizing what the organizations in the Jewish community are doing about the existing problems.

      2) A discussion might be held with Jewish students from a local campus on how college youth react to the Jewish community's intergroup relations work.

2. *Interviews, field trips, visits:* To learn how the American Jewish community is organized to respond to the distinctive concerns and interests of Jews.

   a. **(YM)** Conduct a visit to the regional office of a national Jewish organization. If there is no such office nearby, the class can invite an official of a local agency to help them gain an understanding of the relationship between that agency and its national body.

b. **(YM)** A visit to a nearby Hebrew college or Bureau of Jewish Education can elicit information about the way Jewish education is organized nationally.

c. **(MO)** A Federation official can be invited to discuss the manner in which the local body functions in relation to the national Council of Jewish Federations and Welfare Funds.

d. **(YMO)** When representatives of national Jewish bodies visit the community, they may be invited to discuss the services their organizations render to the local community.

e. **(YMO)** Students can discuss with a local Jewish youth group their program and their relationship to their national parent body.

f. **(MO)** *Follow-up activities and research:*

   1) *Chart:* Showing how the Jewish community in America organized to meet diverse needs, problems, and interests during the large-scale immigration from 1880 to 1924.

   2) *Illustrated report:* On the educational services the Jewish community provides locally and nationally.

   3) *Mural or diorama:* Showing the recreational and cultural activities in the community and indicating the national Jewish organizations identified with them in one way or another.

F. It is important for students to understand that as American Jews they are simultaneously part of two cultures–one American, one Jewish.

1. **(MO)** *Brainstorming session.* To show that students participate both knowingly and unknowingly in activities that are related to one or the other aspect of their combined heritage.

   a. Give the students about ten minutes or so to name the things they do in their spare time. List the activities they mention and, when the time is up, ask them to indicate those in which their non-Jewish friends or acquaintances also engage.

   b. Most of the activities the children talk about will no doubt be connected with the general American culture, but a few probably will be rooted in their Jewishness.

   c. Discussion should establish that Jewish and non-Jewish children share a large number of common interests, but that there are some activities which are on the agenda of Jewish children only.

2. **(YM)** *Home interviews:* To find out what parents and other relatives do that are of a Jewish character. (Have the class prepare a composite list.)

   a. Among such activities may be religious observances at home and synagogue; regular attendance at an adult Jewish educational program; Hebrew or Yiddish conversation; cooking and baking Jewish foods; Hebrew and Yiddish singing; Jewish folk-dancing; reading of Jewish books, stories, and magazines; active membership in a Jewish organization; participation in a Jewish summer camp program; fundraising for Jewish institutions and causes; volunteer work for Jewish institutions; occasional attendance at lectures, courses, and discussions on Jewish issues; participation in demonstrations in behalf of Jewish causes here and abroad; etc.

b. Students should then add the activities they themselves engage in.

3. *Research and seminar sessions:* To help students perceive and appreciate the Jewish community as one of the country's many religious and ethnic groups.

    a. (MO) Research by individuals or small committees can establish the pluralistic nature of the general society; they can survey the activities, in relation to the inherited culture, of the various religious, racial, and national groups.

        1) This is not research in-depth. Students may obtain this type of information from non-Jewish friends or from the teacher or another well-informed adult.

        2) Where there are good intergroup relations in the community, groups can be contacted first-hand.*

            a) A visit can be made to distinctly ethnic neighborhoods.

            b) Visitors from such groups can be invited to class with the idea of learning from them about their subcultures.

    b. (O) A seminar might be held on the contributions of various ethnic groups to the overall society and/or the problems various ethnic communities face in America today.

        1) It should be established that most ethnic groups in America, as in the case of American Jewry, function on two cultural levels: they share activities common to most Americans, and at the same time they are occupied with their unique concerns. In recent years, the latter preoccupation has been intensified.

        2) The point here is that it is quite normal—indeed, a logical extension of the orchestration of American society—for groups to have their special subcultural concerns.

G. The Jewish community of Israel in many ways represents the hub of Jewish existence. The State of Israel is a two-thousand-year-old dream come true. It has won the support of the masses of Jews around the world and has greatly influenced Jewish life and thought in America.

1. (YM) *Panel discussion:* To highlight the fact that Jews in the community feel a strong emotional tie to Israel.

    a. Invite parents, grandparents, and older youth who are active in Israel-oriented organizations to describe their volunteer work for Israel and to explain why they give their time, effort, and money toward it.

    b. It is important that students come to understand that there is no contradiction in being a loyal American and a devoted supporter of Israel.

2. (YM) *Another panel session:* Invite students who have recently spent a semester or longer studying in Israel to relate their experience and its impact on them. A Bureau of Jewish

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*It is advisable first to discuss this project with a local or regional Jewish community-relations worker. An official from a nearby human relations agency working in an area such as equality of opportunity would also be a good resource person.

Education executive, a rabbi, or a Federation official should be able to help locate such individuals.

3. **(YM)** *Film and/or filmstrip presentation:* There are many good films and filmstrips describing the work of American organizations on behalf of Israel. (See B. Efron, *Multi-Media Resources on the Jewish Community*, in the bibliography.

4. **(YM)** *Chart or mural:* Using a title such as "Israel in Our Lives," students can illustrate how people in the community are showing their concern for Israel. (This could serve as a summary of the panel reports and films in *G-1-3.*)

5. **(MO)** Learning about the interaction between Israel and the American Jewish community.

   a. *Individual and committee reports:* Have a few students research the influence of Israel upon American Jewish life. Items may include the increasing use of Hebrew; the Visitors Exchange Program conducted by the American Association for Jewish Education which recruits and brings Israeli teachers for Jewish afternoon and day schools; the Israeli influence on music, dance, and art in American Jewish life; the enrichment of Jewish festival celebrations in this country; the inspiration that Israeli achievements have provided for American Jews, both young and old; etc.

   b. Have other students report on the influence of the American Jewish community on Israel through financial contributions that have helped build up the land; through provision of guidance and know-how in business and industry, educational methodology, and sociological and scientific research; and in other professional areas.

      1) For such information, students can contact a rabbi, an educator, a leader of a Zionist or other Israel-oriented organization, a visiting Israeli at a nearby campus, etc.

      2) The class (or committees) can view selected filmstrips that show festival celebrations or other aspects of religio-cultural life in Israel and compare these with related Jewish practices in America.

      3) A lecture-demonstration by one or two of the resource people (see *5-b-1*) may also contribute to understanding the two-way influence between the Israeli and American Jewish communities.

   c. *Chart:* To show the two-way flow of influences between the communities. Student committees can contribute material for the chart from their research in the preceding activities (under G).

   d. *Class exhibit:* On "Israel in Our Lives," which may include the charts and murals already completed. (See *G-4* and *G-5-c.*) Students may wish to arrange for entertainment consisting of Hebrew songs and dances; parents can help prepare Israeli foods; the class can also set up a "museum" of Israeli crafts and "artifacts" borrowed from various homes in the community. (If the exhibit is to be used for raising money, the class can determine how it wishes to allocate the funds among the Israel-oriented organizations.)

6. **(O)** While the American Jewish community strongly identifies with Israel, its leadership has on occasion not hesitated to question certain acts and policies of the Israeli government. The following are some methods of identifying the issues which certain segments of American Jewry have raised vis-a-vis Israel (and vice versa).

a. *Poll-taking:* Have the students prepare questions for a poll to determine the reservations, if any, that their parents, older youth, and other persons they know have concerning Israel and its people.

b. *Interviews:* Using similar questions, students might interview Israeli students at a nearby campus, Israeli members of the school faculty, an Israeli *shaliah* in the community, visiting Israeli professors, an official of a Zionist organization, etc. for criticisms Israelis have of American life and attitudes.

1) Among the criticisms voiced by many American Jews have been: there is a lack of religious freedom and religious equality in Israel; the government's position on Vietnam was colored by its military needs and dependence on the United States, and not based on moral considerations; Israeli insistence on *aliyah* seems to denigrate Diaspora Jewry, writing it off as nonviable and unproductive; Israel is bogged down by bureaucratic inefficiency.

2) American Jewry has been the object of the following Israeli criticisms: American Jews fail to understand fully the central role of Israel in future Jewish existence; they give limited support to *aliyah*; not enough time is devoted by American Jews to acquiring a knowledge of Hebrew, which would hasten the process of making it the "lingua franca" of the Jewish people; insufficient stress is placed on Israel in American Jewish schools.

3) *Debate:* Resolved: That the continued existence of the State of Israel is crucial to the welfare of Jews in America and the rest of the world. Some points on which to focus: Israel is the only country in the world in which Jewish life is the majority culture; a thriving Israel strengthens the survival power of the Jewish people, as well as of Jewish values and traditions.

7. **(MO)** Students can get to know how deeply the local Jewish community is really involved with Israel through a study of its Israel-related programs.

a. One way to do this is through student-committee interviews with Federation leaders, educators, and representatives of Israel-oriented organizations.

b. *Panel of experts:* Students might invite a rabbi, a visiting Israeli professor, a Federation official, a Zionist leader, an educator, and/or a Jewish scholar to provide an evaluation of the community's Israel programs during a class session.

ADDITIONAL INDIVIDUAL AND GROUP ACTIVITIES

A. Stories, reports, and poems:

1. **(Y)** About the people who help maintain the students' Jewish school, synagogue, Jewish camp, etc., e.g., donors, volunteers, trustees, officers, etc.

2. **(Y)** On the organizations providing backup services for the school, e.g., local, regional, and national groups that prepare teachers and provide guidance and materials.

3. **(MO)** On the sources of funds that support the school, synagogue, community center, etc.

4. **(MO)** A profile of the student as an American Jew (what he/she does and enjoys as both an American and a Jew).

5. **(MO)** "Why I Feel So Close to Israel."

6. **(MO)** "My People and Israel Through the Ages."

B. Sociodramas, role-playing, and dramatizations:

1. **(YM)** A TV newscast ("This Is Your Community," "Israel in Your Life," etc.): Students can utilize charts, murals, drawings, and other items they have prepared; a student anchorman and student reporters can supply news and interviews.

2. **(MO)** A Jewish family in Russia (or Hungary or Poland or Rumania) in the period 1881-1900 assembles to decide whether to leave for America: They talk about the problems they now face, the difficulties they will have in leaving, the probable trials and hardships awaiting them if they do go, what possible help they may get, etc.

3. **(MO)** An American Jewish student brings home a leaflet from an activist Jewish organization urging Jews to join in a demonstration against the Soviet exit tax and asks the members of his family whether they think he should participate. There is some difference of opinion at home. One parent says that the tax is an internal matter and that a government has the right to enact such laws. An older brother points out that the Washington administration wants to build friendly relations with Soviet Russia, a goal with which the activists are interfering, and that such incidents only end up creating ill-feelings toward Jews. The second parent says that Jews must stand together, that they must do what they can to save other Jews. Someone else in the family declares that no one else will help Jews, that being nice and quiet and orderly never got Jews anything, and that American Jews have a right to ask their government to help. And so forth. What will the student decide to do?

4. **(MO)** The class can role-play a school council discussion on the allocation of the school's Keren Ami money: They try to determine the most important needs of the American Jewish community today and then select the organizations to support accordingly.*

5. **(MO)** A "This Is Your Life" program showing the steps by which a Jewish peddler in the United States in the 1870s and '80s gradually prospers and becomes first a general storekeeper on the frontier and then a department store owner. The script can follow the real-life career of one or another of the Jewish proprietors of department stores who "made it" to the top.

6. **(O)** The class can prepare a scenario and script for a film showing anti-Semitism (or anti-Israel propaganda) in action and the Jewish response. The script might involve, for example, a student stopping to listen to a street-corner speaker who is making anti-Israel and anti-Semitic statements. At home the student asks his parents if there is any truth to the charges he has heard, and his parents expose the charges as baseless propaganda. The student then asks if anything is being done by the Jewish community about the matter–which can lead to scenes at offices of community-relations agencies for a summary of the varied ways in which anti-Semitism or anti-Israel activity is being fought.

C. Murals, maps, and exhibits:

1. **(YMO)** In collaboration with older students, the class can mount an exhibit on the local

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*To construct an effective role-play situation, the teacher (or leader) would do well to consult the simulation game *Dilemma*, which is listed in the bibliography. Although designed for an older age group, it contains many programmatic ideas which can readily be adapted.

community, containing drawings, posters, maps, clippings, and cutouts from newspapers, magazines, brochures, and reports. It can also include snapshots, family pictures, Jewish theater programs, letters, and other realia from early Jewish life in the community that some families may still have in their possession. Older students can help owners of such items prepare tape cassettes describing them.

2. **(YM)** A photographic display of Jewish landmarks in the community (the oldest synagogues and cemeteries, early homes and neighborhoods, delicatessens or other stores selling Jewish wares in old or changing neighborhoods, and various institutions and facilities of an earlier time).

3. **(MO)** A display of photographs of Jewish types in the American and Israeli Jewish communities, showing variety of dress and physical appearances.

4. **(YM)** *Murals:*

   a. On programs for Jewish children in the community, presenting various facilities that provide for Jewish youth activities.

   b. **(MO)** On "Israel in Our Community," featuring stores that sell Israeli crafts, an Israeli art fair, travel to Israel, Israeli visitors in town, slides of a trip to Israel, American students in Israel, a Jewish classroom with a teacher pointing to the map of Israel, etc.

5. **(MO)** Maps pinpointing places of Jewish settlement in the United States and in the local community in 1790, 1850, 1920, and 1970.

6. **(MO)** Dioramas of the local Jewish neighborhood in 1900 and in 1970, highlighting Jewish communal buildings and facilities.

D. Debates:

1. **(YM)** Resolved: That as Americans we give charity through the Red Cross, United Fund, or other nonsectarian organizations that serve all groups, and not through strictly Jewish agencies.

2. **(MO)** Resolved: That we continue to give priority in Jewish community-funding to the hard-pressed people of Israel rather than to local or national Jewish causes in America.

3. **(MO)** Resolved: That since U.S. government agencies provide health and welfare benefits for the aged, the Jewish community stop supporting various programs and homes for the Jewish aged.

4. **(O)** Resolved: That Jewish communities adopt the militant approach of the Jewish Defense League in dealing with local, national, and international problems.

E. Miscellaneous Activities:

1. **(YM)** Students should be given opportunities to make meaningful contacts and associations with Israel and its people through individual correspondence or through the exchange of tape cassettes containing personal messages. Arrangements can be made through the Israel Consulate's Department of Information, 800 Second Avenue, New York, N.Y. 10017.

2. **(YM)** To implement Jewish teachings concerning *tzedakah*, students can organize a collection of toys, games, books, and miscellaneous other items for the children's ward of a hospital, an orphanage, or a foster home facility; or they can prepare a program for a home for the aged or some other Jewish organization or institution in the community.

3. **(MO)** An illustrated dictionary of community-oriented Hebrew terms, including Hebrew titles of people involved in the operation of the school, the synagogue, the camp, and other Jewish facilities. Students can compete in producing illustrations, with a committee of judges selecting the most creative.

4. **(YM)** Joint trips with children of other Jewish schools to places of Jewish interest or for a Lag Ba-Omer picnic.

5. **(MO)** A newspaper project centering on the community, with stories on its history, the part played by Jews and other minorities in its development, places to visit, restaurants serving "national" specialties, foreign-language newspapers available, etc.

6. **(YM)** Demonstrations of Jewish cooking and baking or of Jewish arts and crafts work.

7. **(MO)** *Visits:*

   a. To a Hasidic community, synagogue, or facility.

   b. To a fiesta, an ethnic or national cultural exhibit or neighborhood, a folk-dance festival (especially those in which participants wear native or ethnic costumes).

8. **(MO)** *Illustrated time lines:* On the development of the local Jewish community, on the growth of a community agency, or on the career of a particular Jewish personage.

9. **(MO)** A dance festival featuring national and ethnic dances of groups in the community. Costumes would enhance the program.

10. **(O)** Charts showing life-cycle ceremonials of the different religious groups in the community.

11. **(YMO)** A songfest with songs of various ethnic groups on selected themes or topics.

SELECTED BIBLIOGRAPHY AND RESOURCES

1. Benjamin Efron, comp., *Multi-Media Resources on the Jewish Community* (New York: American Association for Jewish Education, 1973). See bibliography for Primary Department.

2. **Books, Pamphlets, and Articles**

   a. M. Sklare, J. Greenblum, and B. Ringer, *Not Quite at Home* (New York: American Jewish Committee, 1969). How an American Jewish community lives with itself and its neighbors.

   b. Deborah Karp, *Heroes of American Jewish History* (New York: Ktav Publishing House, 1972). The historical development of the Jewish community; for grades 5-6.

c. Lionel Koppman, *Exploring Your Jewish Community: An Adventure in Jewish Identity* (New York: American Association for Jewish Education, 1972).

d. Azriel Eisenberg, *Tzedakah: A Way of Life* (New York: Behrman House, 1965). Includes many legends and stories from Jewish tradition.

e. For biblical and talmudic references dealing with *tzedakah, gemilut hasadim,* the importance of Jewish study, and the Jewish sense of community, see Joseph Feinstein, *I Am My Brother's Keeper* (New York: Board of Jewish Education, 1970); C. G. Montefiore and H. Loewe, eds., *A Rabbinic Anthology* (Philadelphia: Meridian Books and Jewish Publication Society, 1960); A. Cohen, *Everyman's Talmud* (New York: E. P. Dutton, 1949). Philip Birnbaum, *A Book of Jewish Concepts* (New York: Hebrew Publishing Co., 1964); and J. D. Eisenstein, *Otzar Musar Umidot* (Hebrew) (New York: Shulsinger, 1941).

f. Ailon Shiloh, ed., *By Myself I'm a Book* (Waltham, Mass.: American Jewish Historical Society, 1972).

g. Allon Schoener, ed., *Portal to America: The Lower East Side* (New York: Holt, Rinehart and Winston, 1967).

h. Meyer Levin and Toby Kurzband, *The Story of the Synagogue* (New York: Behrman House, 1957).

i. Ray Zwerin, *For One Another* (New York: Union of American Hebrew Congregations and American Association for Jewish Education. Anticipated publication date: Spring 1975.) A fifth through seventh grade volume on the local Jewish community, accompanied by a teacher's guide.

j. "A Brainstorming Exercise: Explore Your Community," *Social Education,* February 1974, pp. 123-125.

k. "Suggested Topics and Activities: Specific Ways to Begin Investigations in Your Community," *Social Education,* February 1974, pp. 126-128.

3. **Audiovisual Aids**

a. *Jewish Audio-Visual Review* and annual supplements, available from AAJE. Contain descriptions, evaluations, and grade placements of films and filmstrips of Jewish interest.

b. The community's Federation and its central agency for Jewish education can help locate suitable films and filmstrips. Three Bureaus of Jewish Education that specialize in audiovisual materials are:

Board of Jewish Education of New York, 426 West 58th Street, New York, N.Y. 10019; Division of Community Services, Gratz College, 10th Street and Tabor Road, Philadelphia, Pa. 19141; and Bureau of Jewish Education, 590 North Vermont Avenue, Los Angeles, Calif. 90004.

Local organizations and Federation agencies may have special films or photographs of community activities in which they were involved, which may be borrowed for showings, exhibits, etc. Local Jewish weeklies also may have visual aids dealing with community life. Back issues of *World Over, Our Age, Keeping Posted,* and other magazines for youth should be scanned for visual materials related to the same theme.

4. **Photographs**

   a. American Jewish Historical Society, Waltham, Mass. 02181.

   b. American Jewish Archives, 3101 Clifton Avenue, Cincinnati, Ohio 45220.

   c. YIVO Institute for Jewish Research, 1048 Fifth Avenue, New York, N.Y. 10028.

   d. *Builders of American Jewry: World Over Album II,* Board of Jewish Education of New York, 426 West 58th Street, New York, N.Y. 10019.

   e. *The Jews Settle in New Amsterdam.* A picture book. Union of American Hebrew Congregations, 838 Fifth Avenue, New York, N.Y. 10021.

5. **Exhibits**

   a. *American Jewry in the Eighteenth Century,* B'nai B'rith Klutznick Exhibit Hall, 1640 Rhode Island Avenue, N.W., Washington, D.C. 20036. Facsimiles of notable documents and pictures of early American Jewish settlement.

   b. *A Century of East European Jewish Immigration,* prepared by B'nai B'rith and YIVO. Plaques, pictorial sketches, and photographs tracing the history of Jewish settlement in America from Eastern Europe. (For publisher's address, see *C-4-a.*)

6. Inquire whether any parents have homemade movies of celebrations of Jewish festivities (of a home or communal character) that can be shown in the classroom.

7. A variety of people, particularly older citizens, have many interesting stories to tell of Jewish life in various parts of the country or the world in which they once lived. Always ask whether they have photos or other kinds of pictures or realia to illustrate their talks.

8. Galleries and neighborhood institutions may have Israeli or Judaica exhibits; a private home that has an art collection or artifacts of Jewish life may permit visits by small groups; offices and other facilities of communal agencies and organizations often have maps, exhibits, collections, albums, etc. which students may find of interest.

Junior High Department

Contents

- Concepts and Related Learning Experiences
- Additional Individual and Group Activities
- Selected Bibliography and Resources

CONCEPTS AND RELATED LEARNING EXPERIENCES

A. Over the centuries and in the different lands of their dispersion, the Jewish people developed a variety of ways in which to express their Jewishness. One can see this in America, in Israel, and in overseas Jewish communities. Yet, amid the diversity there is a common historical memory and enough common concerns and interests to create a sense of community that knits Jews together. At this age most young people are actively seeking to understand the world about them and their relationship to it. Jewish school students should conduct this quest for meaning and identity with as clear an understanding as possible of the Jewish dimensions of their life.*

1. *Family survey:* Students can explore the way they and the members of their families (including grandparents, uncles, and aunts) participate in Jewish life and how they identify as Jews.

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*For a complete unit on the topic of "Deepening Jewish Identification," see Benjamin Efron, *Meet Your Jewish Community* (New York: American Association for Jewish Education, 1973). The Jewish civics curriculum herein described is differently organized and contains information and activities not featured in the publication cited above. The teacher can integrate the two treatments or select the one that better meets the interests and background of the students.

   a. *In the home:* Judaic symbols; use of Hebrew or Yiddish; art, music, and books; rituals, ceremonies, and folkways; use of *kipah, tefillin, tallit, siddur*; etc.

   b. *At school and synagogue: Shabbat* and holiday observances; learning Hebrew or Yiddish; prayer services and blessings; Jewish music in Hebrew, Yiddish, English; etc.

   c. *In the Jewish community:* Jewish-oriented leisure and recreational activities; membership in Jewish groups and organizations; participation in communal events and commemorations; volunteer services; monetary contributions to school, synagogue, Federation, UJA; etc.

2. *Research project:* Students might conduct a research survey on the varieties of Jewish life in the local and national Jewish communities. Among the objects of such a survey might be the beliefs and practices of the different religious branches within Judaism and the cultural activities of other Jewish groupings.

   a. There is much talk about our "open society" and our "secular age," and for the past two hundred years or so Jews have not been immune to these and other trends that have presented threats to Jewish life. The survey will therefore be incomplete if it does not uncover the ways in which nonpracticing Jews identify with Jewish life and the Jewish community.

   b. Without minimizing the differences among diverse Jewish groups, the survey's emphasis should be on the common Jewish elements.*

3. *Inquiry in depth:* Students may inquire into the meaning of the concept "being Jewish" as it applies to life in America, Israel, and other countries.

   a. If the concept is defined in religious terms, would the norm or model be Orthodox? Conservative? Reform? Reconstructionist? Or some combination of these? How would this type of definition affect the status of the rest of the Jewish community?

   b. Which groups in the Jewish community might object to a broader definition of "being Jewish," say, one that includes any person who is brought up in a Jewish family or who identifies himself or herself as a Jew (whether by self-designation, by association, or by participation in some Jewish communal institution or organization)? Have the students themselves indicate those teachings or practices adherence to which they consider essential in defining one as a member of the Jewish community.

   c. In connection with *b* above, research might be undertaken on the court cases and subsequent controversy in Israel regarding that country's legal definition of a Jew.

   d. Students might consider the forces that differentiate the outlook of Israeli Jews from that of American Jews. For example, Israel has economic and political responsibilities as a sovereign state, while the American Jewish community, as a religioethnic group within a pluralistic society, is a purely voluntary association operating in a limited sphere. Thus the American Jewish community is not *legally* responsible for the welfare of American Jews. However, the strength of traditional concepts and teachings is such that the American Jewish community undertakes many tasks on behalf of Jews much as if it were

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*In Efron, *Meet Your Jewish Community*, the unit entitled "Synagogue and School as Arms of the Community" (Unit III, pp 33-40) covers the ideas in activities 1 and 2 (above) in greater detail, adding many learning experiences that develop the content in instructional terms.

a "state." Which responsibilities do the two communities seem to share? Why? In which concerns and activities do they differ? Why?

e. The relationship of non-Israeli Jews in overseas communities to the majority culture of the countries in which they live is similar to that of America's Jews to American culture: in both cases Jews form a voluntary association of citizens who share a culture complementary to the national one. Despite differences in size, socioeconomic status, and the nature of Jewish education, etc. they all seem to be experiencing similar identity crises. What similarities characterize these experiences? In what ways do overseas Jewish communities differ from the American Jewish community?*

f. *Broadening the investigation:* A great many non-Jews in American society also form voluntary particularist associations: ethnic groups like blacks, Puerto Ricans, Chicanos, American Indians, Chinese, etc., and religious bodies like Catholics and certain Protestant denominations that demand of their members some form of allegiance or special commitment (e.g., the Amish). Like the Jews, individuals in these groups differ as to the depth of their identification and commitment. A good research topic would be to study the reports of such organizations as the American Jewish Committee, Anti-Defamation League, American Jewish Congress, and other Jewish community-relations groups—as well as Gallup and Harris polls—on the difference in attitudes, if any, between Jews and other ethnic or religious groups concerning such contemporary issues as school busing, abortion, gun control, and capital punishment.

4. *Polls, surveys and discussions:* In order properly to identify and evaluate their own Jewish feelings and interests, students require some knowledge of basic Jewish teachings and traditions and of their present-day relevance.

   a. With the help of the teacher and resource people like a rabbi, a Jewish educator, and/or a Hebrew scholar, students can compile a list of those attributes, traditions, and customs that are commonly regarded by Jews as being most indispensable and those teachings of Judaism that are most meaningful for our time.

      1) Some of these are summarized in the "Intermediate Department" section of this curriculum, e.g., *C* and *D-4-a*.

      2) In addition to the items cited in *1)* above, student committees can consider beliefs and practices whose relevance they question, and discuss what they would like to see done to make these more meaningful to them. (Do not expect students to have all the answers or to handle all the material maturely; the important thing is that they should begin to grapple with such questions, seeking the aid of Jewish scholars or scholarly sources.)

   b. With the assistance of a sociologist, the group can then construct a questionnaire to gauge a person's "Jewish quotient," which they can trial-test on themselves. (Discussion of the results would probably be a revealing experience.) The questionnaire, which would measure a person's degree of Jewish consciousness or identification, can also be used to detect consistent patterns among selected groups in the community: classmates of the students, students' parents, people actively involved in one way or another in Jewish communal affairs, people who worship at a synagogue with some regularity, Jews uninvolved in community or synagogue, etc.

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*For a minicourse that deals in greater depth with the material in items *3-d* and *3-e* (above) see "Interrelationships Among American, Israeli, and Overseas Jewish Communities," in Efron, *Meet Your Jewish Community*, Unit IV, pp. 41-53.

c. *Seminar discussions:* Jewish children are presently growing up in a society that tends to breed alienation. There are forces abroad social, economic, political, industrial, and military that constantly threaten to generate psychosociological disturbances and that have an impact upon Jewish as well as non-Jewish youth and adults. These lend themselves to challenging and stimulating seminars for which students should prepare in advance by means of research, independent study, and consultations with knowledgeable adults.

1) *On dislocations of our times:* The phrase *future shock* (from the title of the best-selling book) has become idiomatic for the social disturbances mentioned above, whose waves are felt in all communities regardless of ethnic or religious composition.

2) *On Jewish family life today:* Statistics reflecting the stability of family life, sobriety, morality, etc. in the American Jewish community, once widely cited for their high levels, are gradually drifting toward national averages.

3) *On the changing Jewish ambience:* The flight of Jews to the suburbs has left many old time neighborhoods practically denuded of their Jewish populations. (Not all old neighborhoods answer this description; for instance, the Hasidic community in Brooklyn's Williamsburg section is still very much alive.) The Jewish tone of the abandoned sections, naturally, is at the vanishing point. And in the new communities, where large numbers of Jewish families live today, there is so little of Jewish lifestyle visible that schools and synagogues are finding it necessary to create situations that will provide students with a "meaningful social experience of Judaism."

4) *On intermarriage:* The increasing openness of American society, with its loosening of social restraints, has led to a major problem in the Jewish community – intermarriage. The rising rate of such marriages, and the declining Jewish birth rate, place the question of the continued existence of the Jewish people high on the communal agenda.

5) *On the decline of synagogue influence:* For a variety of reasons, not least among them the Jewish respect for study, there is a very high proportion of college-educated people in the Jewish community. This tendency has coincided, by and large, with a decline in the influence of the synagogue among Jews (a phenomenon that is paralleled by the decline of the church's influence in the non-Jewish world).

6) *On the spirit of questioning:* The tendency toward doubt and skepticism in the area of religion and theology, sparked by the scientific era, was given greater impetus by the enormity of the Holocaust, an event that has defied rational comprehension.

d. *Class discussion:* Students should attempt to understand how the developments cited above [*c-1-6*] have influenced them personally. Have the great Jewish teachings and doctrines of the past really lost relevance or is it that they, the students, along with other Jews, have lost meaningful contact with their traditions and heritage? Is the trend reversible?*

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*The relationship between a person's Jewishness or Jewish commitment and his or her outlook as an American is developed in Efron's ***Meet Your Jewish Community***, pp. 16-18, as is also the topic of the dual cultural and ethnic loyalties of various non-Jewish groups (pp. 11-13).

B. Jewish communal life encompasses a host of cultural, spiritual, and philanthropic activities.

1. *Survey of the community activities:* Students might embark on a survey of the local Jewish community to determine essentially what it is and what it does.

   a. *Poll:*

      1) Students can poll Jewish youth in the area, say, of junior and senior high-age, in order to identify their primary Jewish interests and concerns. These may involve such issues as Soviet and Syrian Jewry; support for Israel; black-Jewish relations; Jewish studies in the public high schools; Federation support of summer programs for American high schoolers in Israel; etc.

      2) Students can then discuss with Federation leaders what the local community is doing about these matters. They should ask permission to attend board meetings of agencies or councils that deal with these issues.

   b. *Inventory:* Assign student committees to investigate the folk and cultural life of the local Jewish community (the local English-language Jewish paper can be helpful here, as can the Federation).

      1) Where in the community one can find a Jewish dance group, Jewish music, records, and art; stores that sell Jewish items; Jewish libraries, Jewish artifacts or displays of Jewish art, architecture, and crafts.

      2) What the community's Jewish research resources are: where classes in Hebrew and Yiddish and lectures in these languages are given; what courses in Judaica are offered at nearby colleges; what papers and theses on Jewish subjects are being written on the campuses; what the local community produces in the way of Jewish publications in Hebrew, English, or Yiddish.

      3) Where young people may find a coffeehouse or other gathering place for Jewish youth; what youth activities regularly take place in the community; what Israel study-tours are being offered; what Hebrew-oriented camps are available; etc.

   c. *Research projects:* Assign student committees to investigate educational programs for youth and adults in the Jewish community in order to determine: the activities of national educational organizations like the American Association for Jewish Education; the activities of the national education commissions of the various synagogue bodies, as well as of Zionist and other groups; the work of Bureaus of Jewish Education; the scope of informal education programs offered by community centers, youth movements, and camps; the nature of educational programs of local synagogues.

2. *Exploring social and economic services:* Students can research the Jewish community's efforts to meet the needs of the local, national, and overseas Jewish communities.

   a. *Individual or committee project:* Students can inquire from the local Federation office the percentages it allocates to overseas, national, and local needs and the reasons for the proportions.

   b. *Interviews:* By consulting Federation officials and leaders of community organizations (and supplementing this with a study of organizational literature and other publications), students can get a picture of what the Jewish community is doing to meet local Jewish needs. Such a survey will reveal a number of things and raise a number of questions, e.g.:

1) The students may find a few organizations working on the problem of anti-Semitism and can explore with adult and youth leaders first, the current status of this phenomenon and then, the effectiveness of community programs in combatting it.

2) There are Jewish hospitals, Jewish vocational and family service agencies, Jewish community centers, etc. What is *Jewish* about them? Can their services be provided just as adequately by government or public institutions and agencies?

3) Many Jewish agencies which are beneficiaries of Jewish communal fund-raising campaigns provide nonsectarian services. Should the Jewish community's funds be earmarked for specifically Jewish needs and concerns, or do Jews have a moral responsibility to help those in need regardless of their religious affiliation? Should Jews continue to provide such nonsectarian services?

4) Large amounts of money are allocated to help Israel and overseas Jewish communities. In view of the fact that there are many serious problems right in our own backyard, e.g., the needs of the aging, the large numbers of alienated youth on the campuses, strained relations with other ethnic groups, the unrelenting problem of providing a proper Jewish education, etc., has the time come to shift priorities?* According to the responses to a recent questionnaire on the attitudes of members of the National Conference of Jewish Communal Service, it would seem so. (Write to that agency, 15 East 26th Street, New York, N.Y. 10010 for a copy of the study, entitled "Report of the Commission on Structure, Function and Priorities of the Organized Jewish Community." The document was issued June 1974.)

3. *Investigation in depth:* Students can observe and evaluate the method whereby the Federation and UJA fund-raising campaign is handled in their Jewish school.

   a. If they feel they are not being given sufficient opportunity for participation, they can discuss ways to improve the situation.

   b. A student committee can bring the collective recommendations to Federation officials or invite a representative to class to discuss the matter.

C. One of the major aims of the Jewish civics curriculum is to motivate students toward a greater degree of personal involvement in the affairs of the Jewish community.

1. *Survey of student involvement:* Students can list the Jewish activities in which they and their friends are engaged, e.g.: membership in a youth organization, volunteer service in a community agency, participation in community activities (including demonstrations) related to Jewish causes or issues, participation in fund-raising activities associated with the Jewish community, etc.

2. *Inquiry:* Students can conduct an inquiry into openings for youth in volunteer service and the community's procedures for recruiting youth for such service.

   a. They might find out from the local Federation which of its agencies utilize volunteers of junior high school-age and then interview the people in charge.

   b. On the basis of the information obtained in *a* above, individual students may then select a volunteer activity.

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*Some of these issues will come dramatically alive for students who play the simulation game *Dilemma: Allocating the Funds of a Local Jewish Community* (see bibliography).

3. *Exploration in depth:* Students can undertake a study of the utilization of youth in the operations of the Jewish community's agencies and organizations.

   a. Discussion of the findings of this investigation may lead to recommendations for extending the role youth play in communal affairs. Such recommendations may include the organization of a community youth council; a student liaison committee to aid in publicizing volunteer openings among youth; election of students to Federation, school and synagogue committees; etc.

   b. Students can organize a seminar that various resource people may be asked to attend and at which the class can discuss their findings and put forward their proposals.

ADDITIONAL INDIVIDUAL AND GROUP ACTIVITIES

A. On the topic of Jewish identity:

1. *Visit:* With the help of the local Jewish community-relations organization or council, students can arrange a visit to neighborhoods of other religious or ethnic groups to see their churches, community institutions, cultural activities, and other aspects of their communal life.

2. Conclave on ethnicity in America. Students can organize a meeting of youth representatives of various ethnic groups to discuss such topics as the historical connection of each group to America, American society as its ethnic groups see it, and whether ethnic interests weaken or strengthen the community, etc. It may be possible to get the assistance of some organization in the form of resource people, help with programming, etc.

3. Reports and seminars on the similarities and differences between the way blacks have responded over the years to discrimination and racism and the Jewish response to anti-Semitism.

4. Roleplaying on the relationship of American Jews to Israel. Students can portray Israelis trying to convince American Jews to go on *aliyah,* Israeli students justifying their decision not to return to Israel from the United States, radical Jewish youth attacking Zionism, Jews trying to explain to Christians their commitment to Israel.

5. Interviews concerning a comparison between Jewish life in Israel and America. Students can interview Israelis and local Jewish leaders on how they view the differences (their causes, their importance, etc.). They can plan a seminar, inviting such resource people as a Jewish sociologist from a nearby college (or one on the staff of some community organization), to evaluate similarities and differences.

6. *Direct contact with Jews abroad:* A class committee can ask students or parents planning to travel abroad to visit Jewish communities on their itinerary and to bring back photos, reports, and other information on various aspects of Jewish life; they can also be asked to bring back addresses for penpals.

7. Exhibits and fairs on Jews the world over. These can contain photos of people and community facilities, dioramas of Jewish life and Jewish neighborhoods, charts illustrating special problems confronted by the communities, and links maintained with Jews in America (especially with the local community, where applicable).

8. Multimedia presentations of Jewish life in overseas communities. Parts of the project may be contributed by students and teachers from Jewish institutions of higher learning and by knowledgeable local Jews who either grew up, traveled, or studied in foreign lands with Jewish communities. Realia, charts and similar materials, pictures, films, speakers, etc. can be obtained from Jewish organizations with worldwide branches or affiliates (the Jewish Agency, World Zionist Organization, Women's American ORT, Hadassah, Joint Distribution Committee, etc.). Some suggestions on the use of documentary materials, e.g., films and slide/tape presentations pertaining to Eastern European and Soviet Jewry are found in the October 1974 issue of *Medium*, published by the Institute for Jewish Life of the Council of Jewish Federations and Welfare Funds.

9. Lecture-demonstration on the general subject of Jews around the world. Students can prepare a presentation for a school assembly, sisterhood, Hadassah, or other community meeting. They can select frames from existing filmstrips that show similarities and differences among communities, have photographic prints or slides made from them, and thereby create a new sequence with an accompanying script. They can prepare posters and other visual materials to dramatize and concretize problems, issues, community structure, etc.

10. Mural on active Jewish communities. Students can prepare pictorial representations of selected overseas Jewish communities, showing how they are linked to American Jewry, to Israel, and to one another.

B. On the topic of the local Jewish community:

1. Fact sheet on Jewish cultural happenings in the community. Students can prepare a "Do you know where . . ." kind of memo to the youth of the community, listing all the Jewish facilities, performances, exhibits, programs, etc. dealing with Jewish cultural activities of interest to teenage youth. These can include Jewish student and underground newspapers, summer and weekend camp programs, Israel study-tours, dramatic groups, leadership training programs, advanced Jewish studies, *ulpanim*, etc.

2. Local directory of things Jewish to see and do in the community. Students can prepare a guide to the religiocultural institutions of the community with addresses, explanatory notes, and maps.

3. Lecture-demonstrations by Jewish artists, craftsmen, etc. who work in the Jewish field and can explain their interest in approaches to Jewish subjects.

4. Helping lower grades in the Jewish school. Students can prepare a lesson, demonstration, sociodrama, play, visual presentation, etc. for lower grades on a variety of subjects: *tzedakah*, Yom Ha-atzmaut, the Jewish community, Jews in other lands, etc.

5. Graphic display on the holidays of various ethnic groups. Students can highlight how the various ethnics in the local community celebrate their festive days.

6. Exhibit on the Jewish community "in grandfather's time." Using murals, charts, dioramas, drawings, maps, etc., students can contrast the community as it appeared to grandfather when he was a child with the way it looks to children today.

7. Conference with the school Keren Ami council. Students can discuss the needs of the community in the light of the inquiries and explorations of the class.

8. Filmstrip, slide, or movie workshop for depicting the growth and development of the local

Jewish community. The students can locate photos, paintings, documents, and realia of earlier periods and then develop a scenario and prepare appropriate murals, backdrops, dioramas, etc. Some of the material can be put on film, some on slides. Among possible sources are synagogue files, local newspapers, books, Federation and Jewish institutional offices, local government records, files and photos of old-time inhabitants, and local historical society archives. Students can also incorporate movies and photos of contemporary events, demonstrations, and activities.

9. Visit to another Jewish community. The class or group can organize a visit to a nearby Jewish community to discuss and compare Jewish life, issues, and problems with a peer group there.

SELECTED BIBLIOGRAPHY AND RESOURCES

1. Books, Pamphlets and Articles for Teachers

a. Harold Applebaum, "What Does Jewish Identity Really Mean?" *Reconstructionist,* Vol. 37, No. 3 (May 7, 1971), pp. 25-29.

b. Marshall Sklare, *America's Jews* (New York: Random House, 1971).

c. O. Janowsky, ed., *The American Jew: A Reappraisal* (Philadelphia, Jewish Publication Society, 1964).

d. M. Sklare, J. Greenblum and B. Ringer, *Not Quite at Home* (New York: American Jewish Committee, 1969). How members of an American Jewish community live with themselves and their neighbors.

e. Sidney Goldstein and Calvin Goldscheider, *Jewish Americans: Three Generations in a Jewish Community* (Englewood Cliffs, N.J.: Prentice-Hall, 1968).

f. Richard Siegel, Michael and Sharon Strassfeld, *The Jewish Catalogue* (Philadelphia: Jewish Publication Society of America, 1973).

g. Daniel J. Elazar, "The Institutional Life of American Jewry," *Midstream,* June/July 1971, pp. 31-50.

h. Judd L. Teller, *Strangers and Natives–The Evolution of the American Jew from 1921 to the Present* (New York: Dell, 1968).

i. Raymond Zwerin, *Teacher's Guide to For One Another* (New York: American Association for Jewish Education and Union of American Hebrew Congregations, 1975.)

j. Benjamin Efron, *Meet Your Jewish Community* (New York: AAJE, 1973). Four units for junior and senior high school that focus on the Jewish community in action.

k. Will Maslow, *The Structure and Functioning of the American Jewish Community* (New York: American Jewish Congress, 1974). An incisive depiction and analysis of the social characteristics, organizational variety, and political behavior of the American Jewish community by the former executive director of the American Jewish Congress.

2. **Books and Materials for Students**

   a. Benjamin Efron, ed., *Currents and Trends in Contemporary Jewish Thought* (New York: Ktav, 1965). See especially Manheim S. Shapiro, "The American Jewish Community"; Myron M. Fenster, "Israel and the Jewish People"; Oscar Cohen, "Antisemitism in Perspective"; Marshall Sklare, "Intermarriage and the Jewish Future"; and Leon A. Jick, "Being a Jew in America."

   b. Earl Raub, *The Black Revolution and the Jewish Question* (New York: American Jewish Committee, 1969).

   c. Frances Butwin, *The Jews of America: History and Sources* (New York: Behrman House, 1973).

   d. Evan Chesler, *The Russian Jewry Reader* (New York: Behrman House in cooperation with the Anti-Defamation League of B'nai B'rith, 1974).

   e. Raymond Zwerin, *For One Another* (New York: AAJE and Union of American Hebrew Congregations, 1975).

3. **Miscellaneous Materials for Teachers and Students**

   a. Benjamin Efron, *Multi-Media Resources on the Jewish Community* (New York: American Association for Jewish Education, 1973).

   b. Alvin Kaunfer and Marcia Kaunfer, *Dilemma: Allocating the Funds of a Local Jewish Community* (Behrman House, for the National Curriculum Research Institute of AAJE, 1973). A simulation exercise for dramatizing problems encountered in trying to decide how to apportion a community's funds for local needs.

   c. Elissa Blaser, *The Russian Jewry Simulation Game: Exodus* (New York: Behrman House, 1974).

4. **Sources of Films and Filmstrips**

   a. *Jewish Audio-Visual Review* and annual supplements, published by the National Council on Jewish Audio-Visual Materials of the American Association for Jewish Education (114 Fifth Avenue, New York, N.Y. 10011).

   b. Catalogues of such organizations as American Jewish Committee, American Jewish Congress, Anti-Defamation League, United Synagogue, Union of American Hebrew Congregations, World Zionist Organization, etc. list many films and filmstrips related directly to the topics discussed for these grades.

Senior High Department

Contents

- Concepts and Related Learning Experiences
- Additional Individual and Group Activities
- Selected Bibliography and Resources

CONCEPTS AND RELATED LEARNING EXPERIENCES

A. In essence, Jewish communities exist for the purpose of assuring the preservation of Jewish values and the creative survival of the Jewish people and their way of life.

1. *Assessing community services in terms of Jewish teachings and traditions:*

   a. Students can develop a list of the ten most important characteristics of being Jewish (beliefs, traits, customs, etc.) and invite a panel–which would ideally include a rabbi, a scholar, an educator, and a sociologist–to discuss and evaluate the characteristics on their list and to suggest additions or modifications. The students can then revise and finalize the list. Among the doctrines, values, and characteristics that students and panelists suggest may be the following:

      1) The age-old tradition, based on the biblical covenant and on other teachings, which motivates much of Jewish communal activity and regards as imperative the survival of the Jewish people.

2) The concept *Kudsha brich hu, Yisrael, ve' oraita had hu* (the Holy One, blessed be He, Israel and Torah are one), which gives breadth and scope to the Jewish way of life, extending it to embrace Jewish nationalistic, cultural, and ethnic experiences in addition to its religious dimensions.

3) The belief in ethical monotheism and in its corollary principles that the thrust of Jewish life must be toward the achievement of such ideals as peace, justice, and equality (as exemplified in a generally liberal tendency among Jews).

4) The belief in the primacy of the Torah and *mitzvot* which has informed the Jewish lifestyle.

5) The traditional concept of *Eretz Yisrael* as the homeland of the Jewish people, typified by present-day worldwide Jewish devotion to the preservation of the State of Israel.

6) Traditions that have become characteristic of Jewish life, e.g.:

   a) The idea of *shalom bayit* (harmony in the home), as exemplified by Jewish family life over the centuries.

   b) Adherence to the dictum *talmud torah keneged kulam* (study of Torah is equal to all other *mitzvot* combined), as reflected in the high value Jews placed on learning for its own sake.

   c) The giving of charity, reflecting community solidarity, in the spirit of the concepts of *tzedakah* and of *kol Yisrael arevim zeh bazeh* (all Jews are responsible for one another).

b. *Research project:* Individual students and student committees can then explore the community's agencies, institutions, and programs to determine how well their services and activities relate to and/or promote the items on the list. This can be done through researching the literature of the local Federation; conducting interviews with Federation leaders; holding a discussion with a rabbi, a Bureau of Jewish Education executive, and others.

c. *Chart:* A committee of students, utilizing the materials developed in activities *a* and *b*, above, can construct a chart showing the relationships among various agencies and organizations in the community on the one hand and, on the other, the traits, traditions, and customs of the Jewish people.*

2. *Examining the structure of the Jewish community:*

a. A group discussion may be held concerning the ways in which a community's inner spirit and motivation depend on the strength of its members' beliefs and convictions, the needs of local Jews, and the social and economic conditions they face.

b. A seminar may be conducted on the functions of the synagogue of old when it was the organizational center of all community activities, e.g.:

1) Worship services and rituals of the lifecycle.

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*This topic is developed in fuller detail as a unit in Benjamin Efron, *Meet Your Jewish Community*, pp. 20-32 (see bibliography).

2) Meetings on community matters.

3) The collection and distribution of charity funds.

4) The study of Torah.

5) *Pidyon shevuyim* (redemption of captives).

6) *Hachnasat orhim* (hospitality to visitors).

7) *Levayat hamet* (honoring the dead), etc.

c. Research project on the rise of the European *kehillah* (organized community) and the modern Federation. Students can research the growth of central community organizations in Europe, such as the *Vaad Arba Aratzot* (Council of the Four Lands), and the attempt to create a *kehillah* in New York early in the twentieth century. They might seek to learn why these formal structures developed and how they affected the welfare of their Jewish constituents.*

1) A knowledgeable person from academia, the rabbinate, the local educational world, etc. might be invited to discuss the differences between Federation style, organization, and structure and the European *kehillah*, as well as the reasons for the variations. One of the things to be pointed up is that the trend over the years has been toward greater use of professionals for the delivery of community services. (This theme will be dealt with in greater detail later on.)

2) *Analysis of budgets:* Individual students or student committees may be able to obtain and to study the budgets of local organizations to see how they are funded (through service fees, membership dues, tuition fees, Federation grants, individual contributions, and other forms of fund-raising).

3) Some students may wish to research the following:

a) The total Jewish population of the community; the Jewish population representing, respectively, the second, third, and fourth generations in the community; the percentage of old-time Jewish families remaining in the area; the number of Jewish families who settled in the community in the last five years.

b) What geographic pattern have Jews followed in their movements within the community? Have other ethnic groups followed similar or different patterns? Why?

c) Has the local Jewish population increased or decreased in the last ten years? How do the figures compare with those of the non-Jewish population over the same period? If there is a noticeable difference, what are the reasons for it?

d) What percentage of the Jewish community is college-educated? How does this compare with the percentage for the local non-Jewish population?

e) How many Jews were involved in drug abuse, alcoholism, and criminal arrest ten years ago? What are the current statistics? What conditions account for the differences, if any?

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*Although written for a different purpose, Isaiah Trunk, *Judenrat: The Jewish Councils in Eastern Europe Under the Nazi Occupation* (New York: Macmillan, 1972), shows how *kehillot* were part of the warp and woof of Jewish life in Europe.

f) What is being done in the community in direct relation to the needs and concerns of young people? What specific issues are youth mainly interested in? How are these being handled? Do students have recommendations for improvements or for additional undertakings?

4) It should be noted that while local Jewish communities in the United States are autonomous and have their own structures and procedural traditions, they nevertheless follow a general pattern: each has a central Federation or Welfare Fund; a number of constituent agencies of the central mechanism; and independent institutions such as synagogues, Jewish schools, and membership organizations.

d. *Chart:* A committee of students can construct a chart of the organizational structure of the Jewish community, indicating which agencies and institutions receive direct subventions from the local Federation and which do not. The reasons for the differentiation could be the subject of an interesting symposium or panel discussion.

B. The Jewish community in the United States faces a number of serious issues and challenges that are currently engaging nationwide Jewish attention.

1. Research assignments on the problems causing concern within the American Jewish community. Students can study the "task force" reports of the American Jewish Committee and the Council of Jewish Federations and Welfare Funds. They can also research the local English-language Jewish paper, Jewish magazines, Jewish Telegraphic Agency reports, and other news sources.

a. Among the many issues and problems they may care to explore are: the needs of the aging; the rationale for non-Jewish membership in Jewish community centers; the factors that have led to alienation of a substantial segment of Jewish youth; the reasons for the decline in synagogue attendance and religious observance; the rising rate of intermarriage; black-Jewish intergroup tensions; the effects of "scatter-site" housing for lower-class minority groups on Jewish neighborhoods; dilemmas confronting the State of Israel; the plight of Soviet Jewry; proposals for the revitalization of American Jewish life and Jewish education; anti-Semitism posing as anti-Zionism; the decline in relative national Jewish population; the troubling memory of the Holocaust.

b. Knowledge of additional concerns among adults can be obtained from interviews with lay and professional leaders of Federation and other community bodies.

c. For Jewish-related concerns of young people, students may consult with youth leaders in the community, with classmates at their high school, a local Hillel director, etc.

2. *Analysis of community response to issues:*

a. Individuals or student teams can collect information by phone or other means concerning the activities of community organizations in response to issues the class chooses to investigate.

1) Seminars can be organized with Federation and other resource people, for an in-depth consideration of some of the issues.

2) A chart might be developed, listing the issues in which the group is interested and indicating what the Federation and various other organizations and agencies are doing to meet each problem.

3) Students can try to arrange with Federation for a lecture demonstration (with a question period) on the amounts and percentages of community funds allocated toward dealing with specific issues.

4) Students may organize a forum, with speakers invited from the community and from college campuses, to evaluate the efforts of community organizations in meeting the Jewish challenges of the day.

b. *Evaluating the information:* In conducting the activities listed under *a* above, students should seek to ascertain the basis on which community leadership has determined specific allocations of funds.

1) Students may be able to pinpoint where the services offered by agencies and organizations in the Jewish community overlap and which services are also offered to the general public by government agencies. (Many people question the need for such duplication.)

2) Students or guest speakers may feel that some of the needs of the community, such as those for education and youth programs, are insufficiently funded. If so, students can ask Federation officials for information concerning the percentages of funds earmarked for overseas programs and for national and local use. Subsequent discussion may then center on priorities.*

3. *Research projects on diversity in the Jewish community:* By this time students are aware that the Jewish community is not a monolithic society, but an intermingling of Jews who have a variety of religious, cultural, and social orientations and are drawn together by common concerns and interests. It is natural, therefore, to find many shades of opinion within the community that express themselves in attitudinal differences over priorities and values in Jewish life.

a. Students can research and report on topics such as: the differences between values brought here by Jews from European countries in which they had been emancipated and those who hailed from Eastern Europe; the influence of American regional practices and values on the local Jewish community; the rise of economic classes among Jews and its effect on attitudes toward social and cultural issues in the community; the emergence of radical or counterculture ideologies among Jewish youth today and its impact on the relationship of youth to the organized community; differences in Jewish responses to problems created by the urban crisis; etc.

b. To balance the picture and get perspective, students can organize a seminar on the ties that help to bind the Jewish community together despite the problems inherent in the issues in *a* above.

c. *Survey of organizational attitudes:* Students can select one or two issues in which they are particularly interested and determine the positions of local or regional Jewish community organizations with regard to them.

d. *Debate;* Students can arrange for speakers who have conflicting views on a specific issue to hold a debate, after which the students can see whether they themselves have difficulty in arriving at a consensus. The postdebate discussion may also reveal fundamental variations in Jewish understanding and commitment that might be involved in the differing stands the students take.

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*For fuller treatment of the topics under sections *b-1)* and *b-2)* and suggestions for related learning activities, see Efron, *Meet Your Jewish Community*, pp. 23-29, as well as Alvan Kaunfer and Marcia Kaunfer, *Dilemma: Allocating the Funds of a Local Jewish Community* in the bibliography.

C. In the American Jewish community, as in the country generally, leaders largely determine the way issues are dealt with and needs are met.

1. *Inquiry into leadership-selection processes in community organization:*

   a. A survey of the way people come to leadership positions in the Jewish community will indicate that, by and large, those who head Federations or other central community organizations have not been elected by truly democratic processes.

      1) Individuals and student committees can inquire into the manner in which the present lay leaders of the Federation and its allocations committee–or members of executive boards of synagogues, Jewish centers, schools, agencies, etc.–gained office. They should attempt to learn how appointees were selected and, in the case of elected officials, how nominations committees arrived at their decisions.

      2) Where leaders have been elected, students should ascertain whether there was an opposition slate–and if not, why not.

   b. *Exploring the criteria for leadership:* Students may find, from research and seminars, that there are no uniform qualifications for leadership in the local Jewish community other than that most policy-makers come largely from the more well-to-do level of the Jewish population in the fields of business, finance, management, law, and the professions.

      1) Students can prepare a profile of the educational background, personal characteristics, and experience they believe a leader of the Jewish community should have. They may consider such factors as extent of Jewish knowledge, depth of interest in community affairs as evidenced by participation in certain types of activities, ability to work with people, available time, social stature in the community, financial means, success in business or the professional world, etc.

      2) In preparing the profile, students might request the help of people in the Federation, education, the rabbinate, and youth and student work, as well as active organization members. Some students may wish to research the literature on the general subject of leadership.

      3) Once the profile is drawn up, students can ask leaders in various fields of Jewish community work and endeavor for their comments on the profile, on how closely the leadership in their branch of community activity resembles the profile, and on what the community needs to do to assure future leadership of the type pictured in the profile.*

2. *Research projects on the tasks of Jewish leadership:*

   a. Important prerequisites for Jewish leadership, now as in the past, are an understanding of the critical problems the Jewish people face and an ability to develop community programs that approach these issues in terms responsive both to tradition and to current realities. To better understand this principle, students can research leadership decisions and actions in crucial situations in our people's past, e.g.:

      1) Ezra's decision to send all non-Jewish wives out of the community.

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*A helpful source of information on this entire subject is the report of the survey undertaken among members of the National Conference of Jewish Communal Service (15 East 26th Street, New York, N.Y. 10010), entitled "Report of the Commission on Structure, Function and Priorities of the Organized Jewish Community." The document was issued in June 1974.

2) The decision on the part of Yohanan ben Zakkai to opt for a center of learning in Yavneh at the time of the Roman destruction of the Second Temple in 70 C.E.

3) Saadia Gaon's relentless struggle against the Karaites.

4) The actions of Jewish leaders during the Crusades, when Jewish communities in towns like Worms and Speyer were attacked by marauding and murderous Crusaders.

5) The program adopted by French Jewish leaders at the time of the Damascus "ritual murder" trial in 1840.

6) The program adopted by French Jewish leaders during the Dreyfus affair.

7) The actions of Jewish leaders in the various countries overrun by the Nazis.

8) The type of leadership that arose in besieged ghettos and in concentration camps during World War II, e.g., Leo Baeck, M. Anielewitz.

9) Ben Gurion's historic decision to proceed with the proclamation of Israel's independence.

b. Another fruitful field of inquiry is the process by which local Federation leadership communicates with members of the community, particularly in efforts to acquaint the latter with the rationale for prevailing priorities in community programming. Questions that may come up in such an exploration are:

1) Do people who contribute to the Federation have a voice in how their money is spent? In what ways?

2) Are provisions made for "feedback" from the people? And if so, how is such "feedback" treated?

3) How does local leadership go about soliciting the views of the community *before* it initiates programs?

4) Who in the Jewish community should be empowered to decide when the time has come to change the program of an agency (or to create a new one)?

5) Is the Federation a democratic body? If not, what steps can students recommend for democratizing it?

3. *Inquiry into Jewish citizenship:* Students may have become aware in the course of their discussions, surveys, interviews, and research that the Jewish community, like the country at large, suffers from a pronounced measure of apathy on the part of its citizenry. Leadership in the Jewish community, if it is to be creative and responsible, requires members of the community to evidence a certain quality of "Jewish citizenship."

a. Students should research Jewish texts, classical and otherwise, in order to gain an appreciation of traditional Jewish emphasis on participation in community affairs, e.g.:

1) *Al tifrosh min hatzibur* (do not separate yourself from the community)—from *Pirke Avot* 2:5.

   2) Praise for *mi she'oskim b'tzorchey tzibur be-emunah* (those who faithfully occupy themselves with the affairs of the community)–from the Sabbath worship service.

   3) "A man must share in the trouble of the community, even as Moses did"–from *Ta'anit* 2a.*

b. *Family poll:* Students can gauge their own and their family members' "Jewish citizenship quotient"–their level of involvement in the activities, concerns, and problems of the Jewish community. (This could lead to a discussion of what constitutes Jewish commitment.)

   1) Students can explore how an individual who has a sense of personal relatedness to the community and a desire to work for its betterment can best express this feeling. They might map a campaign for enhancement of a particular community program, say, one involving youth in meaningful service to the Jewish people. They can study the manner in which young people are recruited for volunteer services (most communities neglect to reach out to youth for such work) and consider possible improvements in the present setup.

   2) Some students may decide that there is need for a central office for publicizing and receiving requests for youth volunteers, in which case they may wish to set one up and determine the steps required to establish their program in *1),* above and to effectuate the necessary changes. They probably can get help in this from Federation personnel, rabbis, agency leaders who utilize volunteers, or a local Bureau of Jewish Education executive.

ADDITIONAL INDIVIDUAL AND GROUP ACTIVITIES

A. On the characteristics of Jewish life.

1. *Brainstorming:* Ask each student to list five characteristics (beliefs, traditions, traits, practices, customs, etc.) he or she regards as key aspects of being Jewish. Have the class, after review and discussion, select what in its estimation are the ten most important items.

2. *Chart:* A student committee can make a chart showing how the "characteristics of Jewishness" (from the above activity) relate to agencies and programs within the local Jewish community.

B. On the structure and operation of the Jewish community.

1. Committee reports on the structure and operation of the American Jewish community (nationally) and its relationship with the Canadian, Israeli, European, South American, Asian, and African communities. (The local Federation, academic specialists, organizations with overseas ties, etc. can be of help in this.)

2. *Series of charts:* The reports in *B-1* (above) can be pictorialized in a series of interrelated charts.

3. Research paper on the interrelationship of the various local American Jewish communities in

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*Additional quotations on this subject can be found in Joseph Feinstein, *I Am My Brother's Keeper* (New York: Jewish Education Press, 1970), and A. Cohen, *Everyman's Talmud* (London: E.P. Dutton, 1949).

such matters as education, fund raising, support of national Jewish organizations, Soviet Jewry, the Israel Emergency Campaign, community relations, etc.

4. Pictorial illustration showing how the local Jewish community is related to other Jewish communities in the United States, Canada, and other parts of the world.

5. Seminar on the relationship between problems of the Jewish community and the structure of organizations that rise in response to them. Students can research the American Jewish community's response to the Damascus "blood libel" affair, the Edgar Mortara case, the Kishinev pogroms, the Mendel Beilis case, the Zionist campaign for a homeland in Palestine, the Holocaust, the development of Israel, the Soviet Jewry campaign, and other events. The seminar should highlight the impact of such affairs on the activities and organizational structure of the Jewish community.

6. *Dramatized report:* Students can develop a scenario, "This Is Your Federation," for presentation at a school session to which professional and lay leaders of the Federation have been invited or at a meeting of the Federation's governing board, if this can be arranged.

C. On issues and challenges faced by the community.

1. Research project on the importance to general and Jewish history of the reestablishment of the State of Israel. Most independent nations mentioned in the Bible have disappeared from the historical arena; even in modern Egypt, Lebanon, and Syria the language of the people is largely Arabic (which was not their biblical tongue) and their religion is mainly Islam, which they adopted after 622 C.E. The Jews, however, although many times conquered, exiled, and dispersed, have retained not only their identity as a people but also the continuity of language and religion. Israel's reestablishment is thus a tribute to the power of faith and belief as a historical force.

2. *Meeting of generations:* Students can play the simulation game Dilemma (see bibliography), as can (more or less at the same time) selected parents and other adults in various leadership positions in the community. The two groups can then meet to compare and discuss the respective outcomes.

3. Seminar on the role of the Diaspora in Jewish life. Students can research the following Diaspora events and achievements: the concepts of Second Isaiah and Ezekiel, the teachings of Ezra, the Golden Age of Spanish Jewry, the Kabbalah and some of the outstanding commentaries on the Bible and Talmud, the great Yiddish literature of the nineteenth and twentieth centuries, the literature and accomplishments of the Haskalah period, and the rise of Zionism. Following these inquiries, a seminar can be held—with some resource people from the community in attendance—on the significance of the Diaspora in Jewish history and its relation to the concept of *aliyah*.

4. *Community survey:* Student committees can survey the community's cultural life, paying particular attention to programs which both adults and youth agree are needed. Interviews can be held with leaders of youth groups as well as with adults active in culture-oriented organizations. The resultant list of needed programs can then be used as a checklist against which to measure the responsiveness of community organizations.

5. Another research project on the impact of the Holocaust on Jewish life. Students can research the destruction in Europe of entire Jewish communities and of educational and cultural institutions; the crisis in theology thus provoked, the rise of the spirit of *ein breirah* (there is no alternative) and of "never again" (not to be confused with the aims and methods of the

Jewish Defense League, which only recently adopted the expression as its slogan), and the question of whether some European Jews hastened or abetted their own destruction.

6. *Mail poll:* With some help from community resource persons, students can prepare a questionnaire designed to reveal what people consider to be the most important problems faced by the Jewish community. Groups polled might include youth, people active in synagogues, key volunteers in community agencies, and professional leaders, as well as individuals on the periphery of Jewish life. A forum or "town hall" discussion on the results, with the participation of invited resource people, can enable students to identify major community problems. Follow-up interviews with Federation and other community leaders can help students assess current community programs in terms of the responsiveness of the community's agencies and leadership to the targeted issues.

SELECTED BIBLIOGRAPHY AND RESOURCES

1. **Books for Teachers***

   a. Salo Baron, *The Jewish Community* (Philadelphia: Jewish Publication Society, 1942).

   b. Oscar I. Janowsky, ed., *The American Jew: A Reappraisal* (Philadelphia; Jewish Publication Society, 1964).

   c. Arnold Gurin, *New York Jews and the Quest for Community* (New York: Columbia University Press, 1970).

   d. Benjamin Efron, *Meet Your Jewish Community* (New York: American Association for Jewish Education, 1973). Four units for high school on various aspects of Jewish community life and activities.

   e. *Study Guides* for *Viewpoints–Major Issues Facing the State of Israel.* A series of instructional units. (New York: AAJE, 1973-74)

2. **Books, Pamphlets and Articles for Students**

   a. Jonathan D. Porath, *Jews in Russia: The Last Four Centuries* (New York: United Synagogue Commission on Jewish Education, 1973).

   b. Evan R. Chesler, ed., *The Russian Jewry Reader* (New York: Behrman House, 1974).

   c. *Viewpoints–Major Issues Facing the State of Israel* (New York: American Association for Jewish Education, 1973-74). A series of ten instructional units and companion study guides.

   d. Judah Pilch, ed., *The Jewish Catastrophe in Europe* (New York: AAJE, 1968).

   Leon H. Spotts, *Guide to Teachers and Group Leaders* for *The Jewish Catastrophe in Europe* (New York: AAJE, 1968).

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*Also see bibliography of teacher resources in the section on the junior high school grades.

e. Albert Post, *The Holocaust: A Case Study of Genocide.* (New York: AAJE, 1973). A teaching guide.

f. Allon Schoener, ed., *Portal to America: The Lower East Side, 1870-1926* (New York: Holt, Rinehart and Winston, 1967).

g. Marvin Braiterman, "Negro Anti-Semitism: Fact or Fiction?" *Dimensions* (Summer 1968). Reprints available from the Union of American Hebrew Congregations.

h. Marshall Sklare, "Intermarriage and the Jewish Future," in *Currents and Trends in Contemporary Jewish Thought,* ed., Benjamin Efron (New York: Ktav, 1965), pp. 268-285.

i. Will Maslow, *The Structure and Functioning of the American Jewish Community* (New York: American Jewish Congress, 1974). An incisive depiction and analysis of the social characteristics, organizational variety, and political behavior of the American Jewish community by the former executive director of the American Jewish Congress.

3. Simulation Exercises

a. Alvan Kaunfer and Marcia Kaunfer, *Dilemma: Allocating the Funds of a Local Jewish Community* (New York: Behrman House, 1973). Prepared by the National Curriculum Research Institute of the AAJE, this is an excellent dramatization of the problems leaders face in deciding priorities for allocating funds to local Jewish agencies.

4. Sources and Multimedia Resources

a. Benjamin Efron, comp., *Multi-Media Resources on the Jewish Community* (New York: AAJE, 1973). Nearly nine hundred items–graded, annotated, and classified–covering all the areas touched on in the curriculum.

b. For additional information on careers, write to the American Association for Jewish Education (114 Fifth Avenue, New York, N.Y. 10011) for the booklet *Careers in Jewish Education.* B'nai B'rith (1640 Rhode Island Avenue, N.W., Washington, D.C. 20036) has a vocational guidance series on careers in Jewish communal work. Material on the rabbinate is available from the Synagogue Council of America (432 Park Avenue South, New York, N.Y. 10016). For material on Jewish background requirements for positions in Federations, contact the Council of Jewish Federations and Welfare Funds (315 Park Avenue South, New York, N.Y. 10010).

c. *The Jewish Audio-Visual Review* and annual supplements (published by the AAJE) review and evaluate filmstrips and films on subjects of Jewish interest.

d. Catalogues of the American Jewish Committee, American Jewish Congress, Anti-Defamation League, Union of American Hebrew Congregations, and United Synagogue of America contain additional information about films and filmstrips.

e. The Jewish Broadcasting and Film Committee of the National Jewish Community Relations Advisory Council (55 West 42nd Street, New York, N.Y. 10036) issues *Film Review,* a periodical containing capsule reviews of and information on selected *commercial* films and audiovisual items of Jewish interest.

f. "The Aged," September 1974 issue of *Medium,* a demonstration project of the Institute for Jewish Life of the Council of Jewish Federations and Welfare Funds. This issue treats the problems of aging, offering capsule reviews of documentaries and films in the Jewish and general fields.

A TEACHING STRATEGY ON JEWISH IDENTITY THROUGH TZEDAKAH

Leland E. Wieder

Outline of a course of study on the Jewish community providing for in-depth individualized instruction and student research

AAJE
JEWISH
CIVICS
SOURCEBOOK

INTRODUCTION

How should the teenager meaningfully examine his role and the role of other young American Jews in both the general and Jewish community? There are many ways to study one's Jewish identity. A productive and disciplined approach is to focus on a single concept that can be explored in both the historical and present-day settings. A learning strategy that is based on one major concept will direct the student in the most compelling way, to look at what it means to be Jewish in his family, among his friends and in the community.

The author selected the concept of *tzedakah* and its impact on the development of the American Jewish community for reasons of its value to Judaism and its psychological and learning import to the student. Contentwise, it is–and probably will remain–one of the basic pillars for the survival of the American Jewish community. Its psychological value lies in its sociological definition: "The concept of *tzedakah* is the sociological end result of the psychological process where identity is really formulated."*

The pedagogic benefit of using only *one* concept derives from the fact that it affords the student a focal point through which he can examine his Jewish identity from many perspectives. A single-concept approach also encourages in-depth study; it stimulates the student to go beyond the "knowledge" and "comprehension" levels described in Benjamin Bloom's *Taxonomy of Educational Objectives* to the levels of "synthesis" and "evaluation."

The learning steps described by Bloom require the student to fulfill "learning objectives" that are ranked in a logical-sequential manner. This ranking of "learning objectives" gives the teacher the opportunity to individualize instruction. Thus, some students may work at the lower levels of Bloom's taxonomy while others may be motivated to explore their subject in depths commensurate with the upper levels of the taxonomy.

STATEMENT OF CONTENT

In the student's search for Jewish identity he will determine the impact that the concept of *tzedakah* has had upon the social development of American Jewry. This approach differs from the chronological development of content currently featured in textbooks on the American Jewish community.

A course on the Jewish community focused on the student's search for his Jewish identity will help him define his relationship to American Jewry. References in the model to American Jewish history will be brought to the student's attention only to aid him in the definition of his own Jewishness rather than out of historical interest.

Emphasis will be placed on the study of individual Jews rather than on specific periods or institutions. The student will more readily identify with qualities in the life of an individual than with the functions of an institution or the outstanding events of a particular historical period. And the study of individual Jews can become the fulcrum for instruction in the times in which they lived.

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*Statement made by Dr. Samson Levey at Hebrew Union College, Los Angeles, April 1972.

A BRIEF DESCRIPTION OF THE LEARNING STRATEGY

The study of *tzedakah* is developed from the following six step sequences:

1. Program Goal Statement
2. Program Goal Objectives
3. Learning Strands
4. Learning Objectives
5. Learning Opportunities
6. Evaluation

A Program Goal Statement sets forth the overall aim of the course's content ("The student will demonstrate how the function of *tzedakah* in the development of the American Jewish community affects his Jewish identity"). *Program Goal Objectives* also summarize the general direction of the course's content but differ from goal statements in that they enunciate the learning behavior or conditions under which the program goal objectives are to be fulfilled ("The student will evaluate the role of *tzedakah* in the development of the American Jewish community after studying the theological basis and the historical development of *tzedakah*").

Learning Strands topically departmentalize the learning objectives under each program goal objective. While the *Learning Objectives* spell out in behavioral terms what the student must do to fulfill the program goal statement, *Learning Opportunities* describe ways in which learning objectives may be fulfilled. The sample charts featured in this essay illustrate and concretize these sequences. Parenthetically, a conscientious effort should be made to include many learning opportunities that relate to the student's feelings, attitudes and values.

The final step in the learning strategy is *Evaluation*, which simply is the measurement of whether the learning objectives were attained. Generally speaking, religious school teachers have a difficult time constructing test questions that measure course objectives. Here are examples of examination questions that relate directly to the course objectives on *tzedakah* formulated by the author:

- What quality do you value most in your father?
- Which one of your traits do you think your mother would deem most valuable?
- Identify the most important quality your family now gives you.
- Identify the quality you wish your family would give you.
- My family contributes to (name of organization) by (procedure).
- The American Jewish community can influence local Jewish services in vocational guidance by .
- The relationship of my family's activities to the activities of *tzedakah* is: 5 4 3 2 1
- The similarity between the value I place upon my family and the value they place on me is: 5 4 3 2 1
- List Moses Maimonides' "Eight Steps of Tzedakah."

- Explain the highest level in Moses Maimonides' "Eight Steps of Tzedakah."
- Discuss the factor of human dignity for both the giver and the recipient of a) a loan, b) an outright gift.
- Interpret the statement "He who advances a loan is greater than he who gives charity and he who puts on capital for partnership (with the person in distress) is more praiseworthy than all others."
- Interpret the statement "If human dignity is the objective of charity, then some persons have to be given more than others."
- Explain how the statement "All wealth belongs to God and He wants men to share with one another" relates to the concept of *tzedakah*.
- Contrast two types of gifts that will stimulate others to give with types that will not.
- Indicate how the work of the Joint Distribution Committee demonstrates the maxim "All Israel is responsible for one another."
- Show how the work of the Joint Distribution Committee differs from that of the Hebrew Benevolent Society.
- State the basic concept of *tzedakah* that conveys the idea that the American Jewish community is responsible for you.
- Explain how you are responsible for the actions of the Jewish slumlord.
- List the charities to which your Keren Ami money goes.
- Define "community."
- Define "local Jewish Federation."
- List three Jewish organizations that receive money from the local Jewish Federation.
- According to Max Vorspan, how are the two deepest internal problems of Los Angeles Jewry related to the concept of *tzedakah*?
- List three local Jewish agencies that service non-Jews as well as Jews in the areas of general medical care, child or family counseling and recreational facilities.
- Describe how and why three of the following institutions service non-Jews:
    a. Hamburger Home
    b. Jewish Free Loan Association
    c. Julia Ann Singer Pre-School Psychiatric Center
    d. Camp Max Straus
    e. Cedars-Sinai Medical Center
    f. Jewish Youth Centers Association.

- Describe the communal agency for which you chose to do volunteer work. Include in your description the agency's objectives, the means it uses to accomplish these objectives, the types of clients served and the methods of funding.

- Give three major reasons why twenty-three Brazilian Jews who landed in New Amsterdam in the 17th century were allowed to take up residence.

- List at least three major historical phenomena in the 19th century that created the need for financial, medical and housing relief.

- Contrast the reasons why the large Jewish benevolent societies that existed during the Civil War limited their services to relief with the reasons they expanded their services to include prevention after 1880.

- Compare the functions of the synagogue in the areas of aid to the homeless, widowed, and uneducated at least fifteen years before the Civil War with those introduced after the Civil War.

- Paraphrase one of Morris Rosenfeld's poems on the sweatshop.

- Mention two highlights in the lives of both Nathan Straus, Sr. and Rabbi Leo Baeck that demonstrated their concerns for social justice.

- Almsgiving is to charity as social justice is to *tzedakah*. Explain this.

- Argue in favor of or against the statement that Judah Touro was a fine Jewish philanthropist. On what important concept of *tzedakah* do you base your case?

- Describe how Judah Touro might respond to these two current phenomena if he were alive:

  a. Activities of the Jewish Defense League
  b. Relationship between Jews and Blacks.

- List at least three services that could be rendered from Jewish funds to an unemployed Jewish widow with one child during the 1929 depression.

- List at least three major injustices to Jews in the Soviet Union in the last ten years.

- Give two examples of how any three of the following four areas influenced the American Jewish community's role in *tzedakah* related to Israel in the last ten years:

  a. Military needs
  b. Medicine
  c. Education
  d. Consumer buying.

- If you volunteered to support Israel today, list at least three ways in which you would want to help.

SAMPLE CHARTS

The sample charts below are designed to present aspects of the organizational sequence of the instructional program along with a classification of the learning objectives following Bloom's *Taxonomy of Learning*. They point to ways in which the teaching of Jewish civics can be individualized and can aid students in methodically examining their Jewish identity.

SAMPLES OF STRANDS A, B, C

PROGRAM GOAL OBJECTIVE I: The student will evaluate the role of *tzedakah* in the development of the American Jewish community after studying the theological basis and the historical development of *tzedakah*.

Strand A: DEFINITION

Set 4	LEARNING OBJECTIVES	LEARNING OPPORTUNITIES
Knowledge	Define "human dignity."	Read Hirsch, Richard G., *There Shall Be No Poor,* p. 20.
Knowledge	Identify the theological source of the statement, "If human dignity is the objective of charity, then some persons have to be given more than others."	Read Hirsch, Richard G., *There Shall Be No Poor,* pp. 19-20. Read Vorspan, Albert, *Jewish Values and Social Crisis: A Casebook for Social Action,* pp. 102-104.
Comprehension	Describe the origins of at least one organization that was founded out of Jewish self-respect.	Read St. John, Robert, *Jews, Justice and Judaism,* p. 91.
Comprehension	Explain at least three ways in which the giver of *tzedakah* can enhance "human dignity."	Read Hirsch, Richard G., *There Shall Be No Poor,* pp. 17-22. Read "Cast Thy Bread Upon the Waters" in Eisenberg, A., *Tzedakah & Federation,* p. 50.
Analysis	Compare at least two merits and two disadvantages of receiving *tzedakah* in the form of a loan vs. an outright gift of money.	Read Vorspan, Albert, *Jewish Values and Social Crisis: A Casebook for Social Action,* pp. 87-89. A discussion between Moynihan, an expert on Urban Affairs, and Senators Javits, Ribicoff and the late Robert F. Kennedy. Role play in particular the conversation between Moynihan and Ribicoff.

PROGRAM GOAL OBJECTIVE I: The student will evaluate the role of *tzedakah* in the development of the American Jewish community after studying the theological basis and the historical development of *tzedakah*.

Strand A: DEFINITION

Set 4	LEARNING OBJECTIVES	LEARNING OPPORTUNITIES
Analysis	Rate each of the following forms of *tzedakah* along a scale of one to five in terms of the self-respect it yields: 1. Contributing money to hospitals; 2. Marching in a peace demonstration; 3. Tutoring in an urban ghetto; 4. Compiling a list of Jewish slum owners and talking to them or using synagogue pressure to get them to fix up their building; 5. Collecting newspaper for recycling; 6. Visiting Jewish prisoners in prison; 7. Visiting an old age home.	Same as the objective.

PROGRAM GOAL OBJECTIVE I: The student will evaluate the role of *tzedakah* in the development of the American Jewish community after studying the theological basis and the historical development of *tzedakah*.

Strand B: SOME MAJOR EVENTS IN AMERICAN JEWISH HISTORY FROM THE 17th THROUGH THE 19th CENTURY.

Set 4	LEARNING OBJECTIVES	LEARNING OPPORTUNITIES
Knowledge	List four roles of the synagogue before the Civil War and four roles after the Civil War in the areas of the homeless, the widowed, physical needs and educational needs.	Read: 1. Eisenberg, Azriel, *Tzedakah, A Way of Life*, pp. 124-125. 2. Glazer, Nathan, *The Characteristics of American Jews*, pp. 144-148. 3. Lurie, Harry L., *A Heritage Affirmed*, p. 450, footnote 9. 4. Vorspan, Max, *History of the Jews of Los Angeles*, pp. 173-180.
Comprehension	Summarize in an essay at least three major roles of the synagogue in *tzedakah* before the Civil War and after the Civil War.	Same as the objective.

PROGRAM GOAL OBJECTIVE I: The student will evaluate the role of *tzedakah* in the development of the American Jewish community after studying the theological basis and the historical development of *tzedakah*.

Strand B: SOME MAJOR EVENTS IN AMERICAN JEWISH HISTORY FROM THE 17th THROUGH THE 19th CENTURY.

Set 4	LEARNING OBJECTIVES	LEARNING OPPORTUNITIES
Application	In a letter to a friend discuss at least three areas in synagogue life that he would try to influence if he were a man of prestige in the synagogue shortly after the Civil War.	Same as the objective.
Analysis	Compare the functions of the synagogue in the areas of aid to the homeless, widowed, physical needs and education at least fifteen years before the Civil War with those at least fifteen years after the Civil War.	Same as the objective.

PROGRAM GOAL OBJECTIVE I: The student will evaluate the role of *tzedakah* in the development of the American Jewish community after studying the theological basis and the historical development of *tzedakah*.

Strand B: SOME MAJOR EVENTS IN AMERICAN JEWISH HISTORY FROM THE 17th THROUGH THE 19th CENTURY.

Set 4	LEARNING OBJECTIVES	LEARNING OPPORTUNITIES
Synthesis	Reconstruct the synagogue shortly after the Civil War in the areas of the homeless, widowed, physical needs and educational needs so that its *tzedakah* activities would have been more encompassing.	Same as the objective.
Evaluation	Write an editorial arguing in favor of or against the changing role of the synagogue after the Civil War. Capture the flavor of an article that might have appeared in a Jewish newspaper shortly after the Civil War.	Read Korn, Bertram W., *American Jewry and the Civil War*, pp. 32-55 – an example of the type of article that may have been written.

PROGRAM GOAL OBJECTIVE I: The student will evaluate the role of *tzedakah* in the development of the American Jewish community after studying the theological basis and the historical development of *tzedakah*.

Strand C: SOME MAJOR EVENTS IN 20th CENTURY AMERICAN JEWISH HISTORY

Set 4	LEARNING OBJECTIVES	LEARNING OPPORTUNITIES
Knowledge	List at least four social services provided by Jewish funds during the 1929 Depression. List at least four social services provided by public funds during the 1929 Depression.	Read Glazer, Nathan, *The Characteristics of American Jews*, pp. 145, 193-196. Read Vorspan, Max, *History of the Jews of Los Angeles*, pp. 195-196, 218-220.
Comprehension	Summarize in one paragraph at least six needs of a Jewish widow with one child during the 1929 Depression.	Same as the objective.
Application	List at least three services that could be rendered from public funds to an unemployed Jewish widow with one child during the 1929 Depression.	Read Lurie, Harry, *A Heritage Affirmed*, p. 403, footnote. Read Vorspan, Max, *History of the Jews of Los Angeles*.
Analysis	Compare at least three services rendered from public funds with at least three services rendered from Jewish funds to an unemployed Jewish widow with one child during the 1929 Depression.	Same as the objective.

PROGRAM GOAL OBJECTIVE I: The student will evaluate the role of *tzedakah* in the development of the American Jewish community after studying the theological basis and the historical development of *tzedakah*.

Strand C: SOME MAJOR EVENTS IN 20th CENTURY AMERICAN JEWISH HISTORY

Set 4	LEARNING OBJECTIVES	LEARNING OPPORTUNITIES
Synthesis	Write a speech that will appeal to both the Jewish and non-Jewish vote during the 1929 Depression on the question: "Should public funds aid the Jewish community or should the Jewish community aid public funds?" Write the speech from the perspective of a local candidate running for office and present it to the class.	Same as the objective.
Evaluation	Choose to be one of the three judges who will help determine which speech is the most convincing. Then help list the criteria by which the speeches will be judged. Submit the list to the teacher before the presentations begin.	Same as the objective.

PROGRAM GOAL OBJECTIVE II: The student will state how he hopes to express *tzedakah* after he examines his own values and his family's and the Jewish community's expression of *tzedakah*.

Strand A: RELATIONSHIP BETWEEN STUDENT AND FAMILY

Set 1	LEARNING OBJECTIVES	LEARNING OPPORTUNITIES
Knowledge	State in one paragraph your family's definition of *tzedakah*.	Drawing-Sharing exercise: The student and his family form a composite definition of *tzedakah* by combining their individual definitions into one drawing. The choice of whether to share the drawing with the class becomes an exercise in itself.
Knowledge	List at least one Jewish institution to which your family either contributes or does not contribute time and/or money in each of the following areas: Family Service and Relief Health Child Welfare Care of the Aged Jewish Community Centers Jewish Education	Read *A Guide to the Jewish Community*, issued by Jewish Federation-Council of Greater Los Angeles. Read Levitin, Miriam, *The American Jewish Community*, pp. 26-27. Interview your parents after having examined the most recent issue of *A Guide to the Jewish Community*.

PROGRAM GOAL OBJECTIVE II: The student will state how he hopes to express *tzedakah* after he examines his own values and his family's and the Jewish community's expression of *tzedakah.*

Strand A: RELATIONSHIP BETWEEN STUDENT AND FAMILY

Set 1	LEARNING OBJECTIVES	LEARNING OPPORTUNITIES
Knowledge	(continuation)	Write to Federation, U.J.A., and J.N.F. requesting that they send information describing to whom they distribute money.
Knowledge	State the percentage of both your family's income and time that goes for *tzedakah.*	Ask your parents.
Comprehension	Graph the percentage of your family's income and time that goes for *tzedakah* by drawing two pie-graphs. One graph will represent how your family's income is distributed among *tzedakah*, entertainment, the house, food, transportation, clothes and education. The other graph will depict how your family spends time in these same areas.	Same as the objective.

PROGRAM GOAL OBJECTIVE II: The student will state how he hopes to express *tzedakah* after he examines his own values and his family's and the Jewish community's expression of *tzedakah.*

Strand B: RELATIONSHIP BETWEEN STUDENT AND JEWISH COMMUNITY

Set 2	LEARNING OBJECTIVES	LEARNING OPPORTUNITIES
Knowledge	List at least five major reasons why Jewish families join a synagogue.	Read Fein, Leonard J., *Reform Is a Verb*, p. 75.
Comprehension	Summarize in an essay the reasons for synagogue affiliation. Include the following areas in this summary: 1. Physical proximity 2. Religious school 3. Clergy 4 Congregants 5. Dues schedule 6. Ideology 7. Physical facilities.	Read Fein, Leonard J., *Reform Is a Verb*, pp. 74-95.
Application	Discuss in an essay at least four areas in which the synagogue can enrich your life in the next five years.	Same as the objective.

PROGRAM GOAL OBJECTIVE II: The student will state how he hopes to express *tzedakah* after he examines his own values and his family's and the Jewish community's expression of *tzedakah.*

Strand B: RELATIONSHIP BETWEEN STUDENT AND JEWISH COMMUNITY

Set 2	LEARNING OBJECTIVES	LEARNING OPPORTUNITIES
Analysis	Analyze in an essay how your family needs are fulfilled in at least five of the following areas as a result of belonging to a synagogue: 1. Jewish education 2. Way to belong to Jewish community 3. Way to attend religious services 4. Accessibility of a Rabbi 5. Way to meet Jewish people 6. Way to share a common ground with friends 7. Bar or Bat Mitzvah 8. Way to feel closer to God.	Same as the objective.

PROGRAM GOAL OBJECTIVE II: The student will state how he hopes to express *tzedakah* after he examines his own values and his family's and the Jewish community's expression of *tzedakah.*

Strand B: RELATIONSHIP BETWEEN STUDENT AND JEWISH COMMUNITY

Set 2	LEARNING OBJECTIVES	LEARNING OPPORTUNITIES
Synthesis	Reconstruct the synagogue so that your family's reasons for affiliation are more nearly fulfilled. Present this reconstruction in an oral presentation.	Debate the issue: "The synagogue should be changed to meet the needs of my family." In the debate the student will propose a plan that will meet the needs of his family.

SAMPLES OF STRAND D

PROGRAM GOAL OBJECTIVE II – STRAND D – SET I – KNOWLEDGE

Sentence Completion

1. The American Jewish community can influence the synagogue in worship experiences by ______________________________

2. The American Jewish community can influence the synagogue in education by ______________________________

3. The American Jewish community can influence the synagogue in supporting Israel by ______________________________

4. The American Jewish community can influence the Jewish Centers in camping by ______________________________

5. The American Jewish community can influence the Jewish Centers in programming for the Senior Citizens by ______________________________

6. The American Jewish community can influence the Jewish Centers in education by ______________________________

7. The American Jewish community can influence American Jewish agencies that support Israel by ______________________________

8. The American Jewish community can influence individual American Jews supporting Israel by ______________________________

9. The American Jewish community can influence our country's interaction with Israel by ______________________________

10. The American Jewish community can influence our country's interaction with Russia by ______________________________

11. The American Jewish community can influence local Jewish charities in family service and relief by ______________________________

12. The American Jewish community can influence the civil rights movement by ______________________________

13. The American Jewish community can influence public education by ______________________________

PROGRAM GOAL OBJECTIVE II – STRAND D – SET 1 – KNOWLEDGE

Not-Want Exercise

1. Form groups of four.
2. Each group brainstorms on the types of American Jew it does not want to be in terms of *tzedakah.*
3. Each group makes a list of the types of American Jew it does not want to be.
4. One representative from each group shares its list with the class.
5. Then each student writes down his own list of the American Jew he does not want to be.

PROGRAM GOAL OBJECTIVE II – STRAND D – SET 1 – APPLICATION

Make-the-Time Exercise

1. Prepare a list of the demands made on your time.
2. Choose a partner and discuss with him where in the course of a week you might find two hours to give to *tzedakah* and the type of *tzedakah* work you would find most satisfying.
3. Share your decisions with the rest of the class.

PROGRAM GOAL OBJECTIVE II – STRAND D – SET 1 – ANALYSIS

Road Map of Your Life

1. Draw a road map of your life in terms of *tzedakah.*
2. Place yourself somewhere along the road.
3. This picture map should show what you have accomplished, what obstacles you had to overcome, where you are now and what obstacles you must still overcome in order to reach your goals.

The above instructions, crayons, and a large sheet of paper are given to each student. The desks and tables of the classroom are moved out of the way and the students spread themselves out on the floor.

Sharing the Life Map

When each student finishes his map, provision is made for him to post it in the classroom. Once all the maps are completed, students should feel free to come up to their respective maps and share their meaning with the entire class. (It should be borne in mind that not all students may care to share their map.)

Students should feel free to question one another about aspects of the maps.

Afterwards the teacher may ask "Has this class helped you to move from who you are to what you want to be in terms of *tzedakah*?"

Discussion follows.

Rationale: This exercise may serve as an evaluation of the student's response to the course.*

****Editor's Note:*** This essay is a precis of a thesis presented by the author to the faculty of the Hebrew Union College-Jewish Institute of Religion California school in June 1973, in partial fulfillment of the requirements for the degree of Master of Arts in Jewish Education. Additional details may be obtained by writing to the author at Temple Israel of Hollywood, 7300 Hollywood Boulevard, Los Angeles, California 90046.

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A cooperative program for identifying and preparing young people for eventual communal leadership

Accent on Community

Benjamin Efron

INTRODUCTION*

The project herein described reflects a multifaceted interdisciplinary approach to teaching about the Jewish community in action. It is intended mainly for day and afternoon schools with a Hebrew-oriented curriculum and is based on content usually taught in such schools in grades 3 through 7 (for children eight to thirteen years old). In afternoon Hebrew schools this generally corresponds to classes *aleph* through *hay*.

Its overall goals are: to promote understanding of contemporary Jewish life, culture, and institutions, with particular emphasis on the students' local community; to widen student awareness of the social and historical forces shaping Jewish life locally, nationally, and worldwide; to acquaint students with the Jewish pursuits, interests, and activities that engage the attention of Jews locally and nationally, and to concretize these by means of trips, visits, and various other forms of personal contact; to relate appropriate passages or teachings of the Siddur, Humash, Jewish ethics, and other subject areas generally studied in Hebrew-oriented schools to the daily life and activity of the community; to involve students in learning situations that can help them develop insights into the major problems and issues confronting American Jewry; to strengthen the students' identification with the Jewish community and inculcate in them a desire to share in the struggle for the creative survival of the Jewish people; and to motivate students to participate in the work of local Jewish agencies and in community-sponsored activities on behalf of Israel, Soviet Jewry, and other causes.

CONCEPTS AND THEIR CLARIFICATION

A. Many Hebrew terms and expressions associated with courses in Hebrew schools–*Tefillah* (Prayer), *Hagim Umoadim* (Holidays and Festivals), *Dinim Uminhagim* (Laws and Customs), *Humash* (Bible), etc.–can be used as bridges to the Jewish activities taking place in the students' homes and in various agencies and institutions in the Jewish community.

The Hebrew words and phrases below are only a sample from the wide range of subjects taught in the schools which, among others, can be related to customs and practices in Jewish life in general and to specific programs within the organized Jewish community.

1. Expressions from customs and ceremonies

- *mitzvah* (commandment, pious deed);
- *keren ami* (treasury of my people–the term generally used to describe the regular collections in the school for charitable causes);

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*The author acknowledges his indebtedness to Joseph L. Braver for permitting the use of some materials from his syllabus, "Your Jewish Community."

- *matanot la-evyonim* (gifts for the poor—one of the *mitzvot* related to Purim);
- *kol dichfin yete v'yechol* (let all who are hungry come and eat—an invitation extended during the Passover Seder);
- *ma-ot hittim* (literally, money for wheat—collected for the poor prior to Passover);
- *mishloah manot* (exchange of gifts—associated with Purim);
- *hevrah kadishah* (holy society—term for the fellowship that buries the dead and supervises funeral arrangements);
- *nihum avelim* (consoling mourners);
- *nedavah* (alms, contribution);
- *hachnasat orhim* (hospitality to wayfarers or transients);

2. Expressions from the *Siddur*

- *bikur holim* (visiting the sick);
- *gemilut hasadim* (acts of lovingkindness);
- *l'vayat hamet* (attending the dead to their last resting place);
- *malbish arumim* (clothing the naked);
- *somech noflim* (to lift up the falling);
- *matir assurim* (freeing the bound ones);
- *gomel hasadim tovim* (bestows lovingkindness);
- *hanoten laya-ef koah* (who gives strength to the weary);
- *rofe holim* (heals the sick);
- *tzedakah la-aniyim* (charity for the poor);
- *she-oskim b'tzorche tzibur be-emunah* (occupy themselves faithfully with the concerns of the community);
- *kiddush ha-Shem* (sanctification of God's name);
- *malshin* (an informer).

3. A sampling from *Tanach*

- interest-free loans (Exodus 22:24);
- providing for the poor and the needy (Leviticus 19:9-10);

- brotherhood and equality (Genesis 1:27);
- sharing good fortune (Deuteronomy 14:28-29 and 24:19-21);
- responsibility of the community (Micah 6:8, Isaiah 1:17 and 58:7, Leviticus 19:33-36).

4. Jewish ethical terms

- *Uch'she-ani l'atzmi mah ani* (if I am only for myself, what am I?);
- *mitzvot ben adam le-havero* (duties between man and his fellow man);
- *ahavat ha-briot* (love of God's creatures–generally connoting love of fellow human beings);
- *ahavat Yisrael* (love of the people Israel);
- *shalom ba-yit* (domestic harmony);
- *rahmanut* (compassion);
- *v'ahavta le-re-acha kamocha* (love your neighbor as yourself);
- *kol Yisrael arevim zeh bazeh* (all Jews are responsible for one another);
- *ha-shomer ahi anochi* (am I my brother's keeper?);
- *m'farnesim ani-ye nochrim im ani-ye Yisrael* (it is a duty to feed the poor of the Gentiles along with the Jewish poor);
- *tza-ar ba-ale ha-yim* (suffering of living creatures--the duty to be kind to animals);
- *ohev tzedakah umishpat* (loves righteousness and justice);
- *hava-at shalom ben adam le-havero* (bringing about peace between people);
- *pikuah nefesh* (saving an endangered life);
- *hasagat g'vul* (encroachment upon another's livelihood or territory);
- *baal midot* (a person possessing good qualities);
- *bal tash-hit* (not to be needlessly destructive–of anything that may be useful to others);
- *leshon ha-ra* (evil gossip, slander);
- *genevat daat* (deception);
- *tzaddik* (righteous person).

5. Relating to the theme of Jewish peoplehood

- *al tifrosh min ha-tzibur* (do not separate yourself from the community);
- *k'lal Yisrael* (the collectivity, community, or totality of the people Israel);
- *am Yisrael hai* (the people Israel lives);
- *haverim kol Yisrael* (all Jews are joined in fellowship);
- *kehillah* (community).

6. Relating to the Jewish educational and cultural tradition

- *talmud Torah k'neged kulam* (study of Torah is equal to all the other *mitzvot*);
- *uvahem nehegeh yomam va-lailah* (we will meditate on them [the Torah and its commandments] day and night);
- *marbeh Torah marbeh ha-yim* (the more learning, the richer the life);
- *lo am ha-aretz hasid* (an ignorant person cannot be pious);
- *Torah lishmah* (the study of Torah for its own sake);
- *leshon ha-kodesh* (the sacred tongue–Hebrew);
- *bet ha-midrash* (the House of Study);
- *am ha-sefer* (the people of the Book).

B. The development in youth of a feeling of responsible Jewish citizenship–including the desire to help improve the quality of Jewish life in their own day–depends to some extent upon their acceptance of the relevance of Jewish tradition, their sense of personal connection with it, and the establishment of a unifying bond between them and the Jewish people at large.

1. One method is to acquaint students with the variety of activities and facilities of a Jewish nature available in the Jewish community.

   a. *Activities in the synagogue and home* (in relation to prayer, holidays, special foods, *simhot*, etc.).

   b. *Educational services:*

      1) Community schools (day, afternoon, nursery-kindergarten, high school, etc.).

      2) Congregational schools of the different Jewish religious wings.

      3) Bureaus of Jewish Education, rabbinical seminaries, teacher-training institutes, colleges of Jewish study, chairs of Judaic studies at general colleges and universities.

4) Yiddishist and independent secular schools.

5) Study circles (synagogue, *havurot, ulpanim,* adult education).

6) Informal programs (community centers, youth groups of synagogues and of local branches of national Jewish organizations).

c. *Cultural programs and facilities:*

1) Dance, music, art, and dramatics groups (connected with synagogues, Jewish community centers, children's theaters, Zionist organizations, youth groups).

2) Libraries, museums, and research centers (independently housed institutions or parts of synagogues, schools, Bureaus of Jewish Education, Federations, or other agencies).

3) National research groups like YIVO (Institute for Jewish Research) and the American Academy for Jewish Research.

4) Jewish summer overnight or day camp programs (for which some agencies of the community may award scholarships).

5) Jewish press (local weeklies and periodicals published by national organizations or private groups).

6) Teenage center or meeting place (coffeehouse, synagogue youth room, community center, other community agency).

7) Scholarship and research grants offered by synagogues, Federations, foundations, cultural councils, etc.

d. *Community agencies in various fields:*

1) Education and culture.

2) Health and welfare.

3) Defense, community relations.

4) Israel and overseas Jewish communities.

5) Federation central fund raising, community planning, allocation of community funds, etc.

2. *Discussing the Jewish community's facilities and activities:* Questions designed to elicit students' personal reactions can be used to initiate fruitful classroom discussions.

a. Concerning the extent of the community's services: Which activities do students find meaningful? Are they pleased that the community makes these activities available? Why does the community provide such programs and institutions? Is it doing enough in these areas? What specific programs would students like to see the community undertake?

b. Concerning the Jewish community as an ethnic and/or religious group: What are the major components of the Jewish lifestyle? (See Benjamin Efron, *Meet Your Jewish Community* [New York: American Association for Jewish Education, 1973], pp. 13-15, 33-37, for interesting approaches to this problem.) How do the students rate themselves as sharers of this lifestyle: actively engaged? passively accepting? members in name only? On what basis do they make their ratings? Is birth enough to make one Jewish, or are there other minimum essentials?

c. Concerning the theological variations among the community's religious groups: How do students personally react to the differences characterizing the Jewish denominations? What major forms and practices are uniform among them? Should uniformity be a goal of the community?

d. Concerning the concept of Jewish peoplehood: How do students react to the idea that, irrespective of different orientations and practices, the Jews are one people and have a responsibility to help one another? Are the biblical and Talmudic foundations of this doctrine relevant today? If so, does one have to accept the (paraphrased) dictum, "my people right or wrong"? What kind of aid to students feel called upon to give their fellow Jews here and abroad?

e. Concerning the problem of Jewish survival: What customs, beliefs, traditions, observances, etc. have contributed most to the cohesiveness and solidarity of the Jewish people through the ages? How do students view Aḥad Ha-am's statement that "more than the Jews have kept the Sabbath, the Sabbath has kept the Jews [alive]"? What other components of Jewish life, or of the forces of history, show promise as factors promoting the creative survival of the Jewish people? What practices or other elements of the Jewish lifestyle do students want to keep alive, particularly for themselves and their children? Are there any practices and/or beliefs that they consider expendable? Why?

f. Concerning "social activism" as an offshoot of the traditional Jewish concept of concern and regard for all humankind: In what way does the students' own synagogue express this concern? If students were in a position to influence their synagogue, in which direction would they move it: toward more ritual? more activism? or both? Regarding current "social action" programs in the society at large, which (if any) do they consider of questionable relevance to the Jewish community? How do they feel about the Jewish Defense League's approach to social action? about the Neturei Karta approach to religious action? about Jewish radicals on campus who pursue social justice causes with no explicit reference to Jewish tradition at all?

g. Concerning changing currents in the society of which the Jews are a part: How have the students' families altered their Jewish lifestyle in recent years in response to changed conditions (e.g., changes in the neighborhood they live in, synagogue attendance, practices in the home, activity in Jewish organizations)? How have local agencies modified their programs in recent years better to meet contemporary needs? Do students agree with the necessity and/or desirability of these changes? What additional programs are required to meet new societal conditions?

h. Concerning the concept of *kol Yisrael arevim zeh bazeh* (all Jews are responsible for one another): It is not difficult to understand how this Talmudic concept of mutual concern and responsibility became such a basic part of Jewish thought and action in previous eras. Today, however, American Jews are not surrounded by a boiling sea of hostility. America's laws assure Jews of equal opportunity to learn and earn, as well as equal access to government services. Does this maxim, therefore, have relevance for American Jews in our time? If so, why? If not, why not? Anyway, in what sense *are* Jews responsible for one another? What does this demand of Jews, individually and in concert with others?

i. Concerning another rabbinic maxim, that *tzedakah* weighs as much as all the other commandments combined: Considering the fact that so many American Jews today are part of the prosperous middle class, is it possible for a Jew with money to "buy" his way out of the responsibility for keeping the other commandments? Or is this maxim historically obsolete? Is there some other definition of *tzedakah* that warrants the importance the sages assigned to it? How do students see *themselves* as implementing the "righteousness" aspect of this concept?

LEARNING ACTIVITIES AND EXPERIENCES

A. To make the local Jewish community come alive and real for students, they need to be in close touch with it.

Among suggestions for first-hand experiences are the following:

1. *Field trips:* The American Association for Jewish Education pamphlet *Exploring Your Jewish Community* (see bibliography) is full of suggestions for touring the local community in a meaningful and creative way.
2. Visits to the various local synagogues, noting similarities and differences.
3. Trips to a local Hebrew bookstore, Israeli craft shop, or Jewish library or museum (which may be housed in a synagogue or other communal building).
4. Visits to local Jewish educational instituions such as a school of higher learning, an adult education program, a teacher-training institute, or the quarters of the local Bureau of Jewish Education.
5. Trips to a Jewish camp (to the facility itself or its local office), the local office of an English-language Jewish weekly or other Jewish publication.
6. Exploring a Hasidic community or other Jewish neighborhood with an unusual lifestyle.
7. A walking tour of an old Jewish neighborhood currently in a state of transition, noting Jewish landmarks and other evidence that a Jewish community had once flourished there.
8. Visits to the headquarters of the local Federation and of various communal agencies (this would be especially meaningful in conjunction with the discussion of the work of the organized community—see *B-2*).

B. Many interesting topics and questions may be explored and investigated in the course of the trips suggested above and the preparation for them.

Some of these can also be taken up in the sessions devoted to relating Hebrew phrases and expressions from the *Siddur, Humash,* rabbinic literature, etc. to life and activities in the local Jewish community.

1. *Research and inquiry:*
    a. On the concept of *pidyon shevuyim* (the redemption of captives): Students can report on the significance of this custom in the past (in the days of slavery and piracy, when brigands and princes held individuals and even entire communities hostage for ransom)

and compare it with present-day analogies—international businessmen, government employees, and relatives of millionaires held for ransom; skyjacking; "redemption" of Soviet Jews who wish to emigrate through a campaign of pressure on the Soviet Union.

b. On the changing *tzedakah* concerns of Jewish communities: Around the year 1900 the main activities of Jewish communities centered on feeding, clothing, and educating the poor; providing dowries for poor girls so they could get married; caring for orphans; visiting the sick and obtaining medical care for them; burying the penniless; securing legal aid for persons unjustly accused; and ransoming Jewish captives.

Students should compare this list with the major activities of Federation agencies in their local community (possible sources of the latter information are Federation professionals, the Bureau of Jewish Education executive, the rabbi).

Questions to consider: Why are some of the activities listed above no longer provided by the American Jewish community? What is the extent of Jewish poverty in the local community? in the country at large? Do the social welfare policies of the national and local governments cover any of the services listed above? Which of them should be of present concern to the Jewish community? Which are primarily the concern of individual families today?

c. On Jewish attitudes toward and relations with non-Jewish groups: The general principle, that all people are children of God and therefore entitled to love, care, etc., is reinforced by the Talmudic teaching: *m'farnesim ani-ye nochrim im ani-ye Yisrael* (it is a duty to feed the poor of the Gentiles along with the Jewish poor).

Questions for consideration: Are Jews acting in this spirit today? What are Jewish communities in America doing for other minority groups? What facilities sponsored by Jews are available to all regardless of creed or color? (Information about this may be obtained from the local Federation or Jewish community relations council; the local branch of B'nai B'rith, American Jewish Congress, or American Jewish Committee; Jewish community center; synagogue leaders; etc.) How have Arabs been treated in Israel? How does one reconcile the above precept concerning treatment of the non-Jewish poor with another rabbinic declaration which sets up the priorities in helping the needy in the following order—one's own family, the poor of one's city, the poor of another city?

2. *Debates:*

a. Resolved: Whereas present Jewish immigration to the United States has greatly decreased from the level of a generation ago, Jews should relax their fund-raising activities.

b. Resolved: Whereas elderly Jews are eligible for Social Security and other federal and local government benefits, the Jewish community no longer has to support Jewish homes for the aged or provide other services for the elderly.

c. Resolved: Whereas giving the lion's share of American Jewry's fund-raising efforts to Israel means bridling cultural, educational, and other services badly needed for the creative survival of American Jewish life, the Jewish community should radically alter its fund-disbursement policies to give preference to its own requirements.

3. *Value-centered inquiry:* The class can study the school's Keren Ami allocations of the preceding year (the total amount broken down into percentages given to local, national, and overseas organizations or into percentages allocated for health and welfare, education, community relations, and other causes). Students can then decide how they personally would

have allocated the funds. By explaining their preferences, they are led to identify and come to grips with their own value systems, which they should examine in terms of the needs of the community as stated by the local Federation. They can also weigh the validity of certain guidelines favored by some groups in the community, such as

a. *Tzedakah* should help not only the poor but also the victims of injustice and oppression regardless of their economic status.

b. Jewish charity should be directed primarily toward the survival of the Jewish people. (For those who agree, the question arises: Which services and agencies, then, should Jews support?)

c. Charity should support mainly the cultural, educational, and religious institutions of the community.

d. Community funds should be spent primarily on those activities that can bring about better relations between Jews and their non-Jewish neighbors.

C. Sociodramas and role-playing situations based on Jewish civics topics and questions:

1. A boy tells his mother, "In Hebrew school they asked us to give more to Keren Ami—so could you give me some extra money for that, Mom?" (Should the boy give his *own* money? Should he ask for an increase in allowance? Should he try to earn the extra money? Which would be the greatest *mitzvah*? Why? What would *you* do?)

2. A man is asked to contribute to a Jewish religious, cultural, or educational institution. He declines, saying, "I give enough money now to Jewish hospitals and to Israel. Besides, I don't use Jewish cultural or religious institutions that much, anyway." (What is your "gut" reaction to the man's answer? How would you reply to this man? If one cannot give money to every institution that needs assistance, how does one decide which are the most important?)

3. The following appears on a Bar Mitzvah invitation you receive: "Instead of gifts, please make donations to your favorite Jewish charity." (Would you have been—or are you—willing to send out this kind of letter for your Bar/Bat Mitzvah? If not, could you suggest a compromise formulation? What other ways can you think of to make your *simhah* a time for aiding important causes or endeavors or for remembering the less fortunate?)

4. A Hebrew class has collected food and clothing to help a poor Jewish family which has recently arrived in the neighborhood. (What is the best way, in terms of traditional Jewish practice, for these items to be delivered? Should the whole class be involved, or only a committee selected by the class? Should the food and clothing simply be left in front of the family's door?)

5. A Soviet Jewish family (parents and two children) have settled in your community. Students can role-play a discussion between relatives of the newcomers and local Jewish community representatives. (What are their immediate needs? What are their long-term needs? Which community agencies, Jewish and non-Jewish, can be called upon to help?)

    a. Possible problems and needs, especially for professionals:

        1) The need to learn English rapidly.

        2) Help in preparing for a state license to practice.

    3) The need to acquire first-hand knowledge of American counterparts of Soviet agencies or institutions in which they served.

b. Other matters of concern:

    1) They may never have experienced receiving "charity" and may react sensitively (depending on the manner in which it is given).

    2) They may have certain special religious requirements.

    3) They will need help in developing a circle of friends.

D. A variety of lively and interesting activities can be introduced to bring about greater personal student involvement in the work of the Jewish community.

1. Students, individually and in committee, can hold interviews with leaders and executives of the local Federation, Bureau of Jewish Education, Jewish community center, and other agencies. Before such interviews, students should outline the purposes of their visit and prepare questions that will net them the information their project requires. The class may also wish to meet with community leaders to transmit to them ideas and suggestions that come out of their discussions.

2. Students might organize a bank of local resource people who can be called upon to give talks or presentations about various cultural, religious, or communal aspects of Jewish life. Student committees can confer with rabbis, officials of the school or congregation, the Bureau director, and community leaders to obtain names of people with specialties who have something to offer the students. Bureau and Federation personnel may wish to furnish some help in organizing the project on a communitywide basis, but in any case the potential resource participants will have to be contacted so that a list of available speakers can be drawn up. Many of these may be older citizens who can give "personal witness" to the early life of the community or to events in late nineteenth–and early twentieth–century Jewish history.

3. Older students can make contact with youth and teenage groups in the community (synagogue groups, local chapters of such organizations as B'nai B'rith Youth Organization, Young Judea, Habonim, etc., or community center clubs) to ascertain what cultural projects are available to youth and to consider the possibilities of spurring new and enriched programs through the moral and financial help of Federation and other agencies.

4. Students can arrange to work together with their counterparts in other Jewish schools on such community causes as demonstrations and programs for Soviet Jewry and Israel, a "third Seder," etc.

5. As part of the Jewish civics unit, students can undertake the revitalization of the Keren Ami program. They might plan a fund-raising campaign which will involve the entire school and then arrange for meetings to discuss the allocation of the funds collected. For a resource on the allocations process see Kaunfer and Kaunfer, *Dilemma,* a simulation exercise, listed in the bibliography.

6. Students can seek information from the Federation concerning community service projects for which they are qualified. If no such program exists, the class might discuss with Federation leaders the possibility of instituting some kind of central office for handling requests from agencies for volunteer workers and for publicizing the program in the upper schools of the community.

7. The class can organize a collection of toys, games, books, etc. for the children's ward of a hospital, for an orphan's home, etc.

8. The class can plan a fund-raising campaign to help a special cause or community project.

9. Students can formulate a program for presentation at a Jewish home for the aged or at other amenable Jewish organizations or institutions.

E. Creative projects for individual students or student committees.

1. Making a chart comparing the various types of community services in the field of *tzedakah* and *gemilut hasadim* in biblical times with those of the present.

2. Issuing a school (or class) newspaper on Jewish civics topics for parents and students.

3. Preparing a brochure describing the work of a particular community agency for the purpose of eliciting support from readers.

4. Preparing a graphic presentation of the volunteer activities of students' parents, indicating what they do, the organization(s) or institution(s) they work with, and (if possible) the motivations for their efforts.

5. Dramatizing the work of the Federation or one of its agencies.

6. Doing a photo story or movie of the way the local community should observe the *mitzvah* of *hachnasat orhim* in the case of a new family coming to settle in town.

7. Writing human interest stories for the school paper on the way various Jewish agencies help people.

SELECTED BIBLIOGRAPHY AND RESOURCES

1. Benjamin Efron, comp., *Multi-Media Resources on the Jewish Community* (New York: American Association for Jewish Education, 1973). Nearly nine hundred graded, annotated, and classified items, i.e., books, pamphlets, articles, audio-visuals, realia, etc. on all the topics dealt with in this syllabus.

2. Eric Feldheim, "Our Jewish Community." Available from the author at Temple Beth El, Old Mill Road, Great Neck, N.Y. 11223. Although written specifically for the author's school, this document has many good ideas for sixth-grade students anywhere.

3. Alvan Kaunfer and Marcia Kaunfer, *Dilemma: Allocating the Funds of a Local Jewish Community* (New York: Behrman House, 1973). An exciting and instructive simulation game for ages thirteen and over prepared by the National Curriculum Research Institute of the AAJE. Order from Behrman House, 1261 Broadway, New York, N.Y. 10001.

4. Azriel Eisenberg, *Tzedakah: a Way of Life* (New York: Behrman House, 1965). Stories and legends for intermediate grades.

5. Joseph Feinstein, *I Am My Brother's Keeper* (New York: Board of Jewish Education, 1970). Contains much Hebrew source material.
6. Lionel Koppman, *Exploring Your Jewish Community: An Adventure in Jewish Identity* (New York: American Association for Jewish Education, 1972). Makes the local community a source for interesting trips of discovery.
7. *The World Over Story Book* series, published by the Board of Jewish Education of New York. Each book has stories dealing with Jewish civics topics.
8. For descriptions and evaluations of films and filmstrips which relate to the Jewish community, see the latest issue of the *Jewish Audio-Visual Review* published by the AAJE.
9. The local Federation may be able to help locate other resources in the field of *tzedakah* and *gemilut hasadim.*

Jewish Citizenship Units

EDITOR'S INTRODUCTION

The materials that follow were submitted in response to the request of AAJE's Commission on Jewish Civics for short units that can be used in various types of schools for the purpose of enriching, vitalizing, and making more relevant the content of their existing curricula. Although the first unit was designed originally for an afternoon Conservative congregational school and the other two for a school under Reform auspices, the approaches and activities in all three can easily be adapted to the needs of *all* types of schools, communal as well as synagogal and independent. Each of the units is meant to be completed in about three to five sessions, although in specific instances they can of course be adapted for longer periods should the teacher deem it necessary and/or desirable. The emphasis in each unit is on developing meaningful personal relationships and a degree of community involvement consonant with the age level of the students. To a large extent each unit stresses the local community and its members as sources of information and experience for the students.

The first unit–on the problems of the elderly in our society and the attitudes of youth toward older people–is one that the author, Mrs. Linda Kahan, once taught at Temple Israel High School in Great Neck, New York. Among the excellent resources for motivational, review, or content purposes which have been made available to teachers and group leaders since this unit was prepared for publication is "The Aged," September 1974 issue of *Medium*, published by the Media Project of the Institute for Jewish Life. That issue offers capsule reviews of films and documentaries on the problems of aging produced in the general as well as the Jewish field.*

The two latter units were prepared by Alan D. Bennett, director of education of Cleveland's Fairmount Temple and author of teaching guides to the periodical *Keeping Posted*, published by the Union of American Hebrew Congregations.

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*Mrs. Kahan's offering has been given added significance by recent governmental investigations into the abuses of the elderly in nursing homes.

Generations: A Unit on the Elderly

For Grades 8-10

Linda S. Kahan

American society, it is widely acknowledged, treats its senior citizens shamefully; the needs of the elderly in the United States are all too often neglected and their talents ignored. Although American Jews in an earlier period provided for the welfare of their aged, and while they continue to provide services far above the level of the general community, Jewish family patterns in recent years have been primarily child-oriented, partially the result of America's worship of youth.

Such factors as increased social mobility, the separation of parents from married children by the movement to suburbia or to other states, small apartments and small families, the rising divorce rate, the breakdown of authority, and even economic success have contributed to the death of the extended family, an institution in which older people played a vital and dignified role. While remnants of the extended family remain in Jewish life, it is the old-age home, or the old folks living in poor quarters in once predominantly Jewish neighborhoods, or the elderly parent being continually passed from one child's home to another's that has become more typical of how old people fit (or rather, don't fit) into our lives.

In American Jewish life, the "generation gap" has been aggravated by socioeconomic divisions. Prosperity has held many perils for the American Jew, not the least of which has been a relentless change in the attitudes and life-styles of successive upwardly mobile generations. Despite the respect for age and wisdom rooted in Jewish custom and teachings, more and more Jewish young people (and many Jews who are not so young) fail to treat the older folks they know or meet as real people.

Age seems to be a frightening thing to most Americans. To many young people, advanced age appears to transform a person into some kind of alien creature with whom communication is extremely difficult. Teenagers often view grandparents, even those who dote on them, as quaint and sometimes annoying relics of an obsolete era. At best, grandchildren treat them with distant respect; more often, they merely humor them by imitating their parents' behavior. As the Americanization of Jews in the United States proceeded, intergenerational problems changed but did not diminish: while Jewish grandparents and grandchildren are today far less often separated by a language barrier, meaningful communication between them remains highly unlikely.

The purpose of this unit, within the context of any course for high-school-age students, is primarily to introduce young Jewish people to their extreme elders, to promote in Jewish youth an understanding of the peculiar problems old people face in our culture, and to awaken in youth a recognition of the elderly as important sources of information and cultural enrichment for them.

There are no simplistic answers or solutions to the problems of old people in American society. In some instances, the teacher may only hope to raise the students' "consciousness" enough so that none of them simply shrugs off or walks away from the facts. A successful unit results in a classroom effort to learn from the Jewish aged in the community and to help those in need.

The unit is divided into three parts: The first is devoted to examining the problem; the second focuses on involving local senior citizens in the classroom; and the third seeks ways of involving students in the lives of the elderly.

EXAMINATION OF THE PROBLEMS OF THE AGED

A. This could well take more than one class period. What is suggested is some research and discussion of both traditional Jewish teachings and American attitudes toward aging before any consideration of the specific problems that the Jewish elderly face.

B. To present traditional Jewish attitudes and teachings, the teacher might focus on the relationship between parents and children in biblical and rabbinic sources. The following are suggested ways to open a discussion:

1. The teacher can point out that the precept, "Honor thy father and thy mother," one of the Ten Commandments, is a principle that Judaism has given the world and then ask the class: Why do you think this is the only one of these ten commandments for which a definite reward (prolonged life) is promised?

2. The sages decree that a man must circumcise his son, teach him Torah, teach him a trade, and help him to marry. Is this an adequate definition of parental responsibility in our time? What other duties would the students add that they can see themselves shouldering as parents? What responsibilities do children have to their parents?

3. Excerpts from the Code of Jewish Law (*Shulhan Aruch**) dealing with the respect children owe parents raise many questions which should spark lively discussion. For example:

> What is the honor due to parents? To provide them with food and drink, with garments and clothing. [A child] should bring them home and take them out. He should provide them with their needs with a cheerful countenance.
>
> If one's father or mother becomes demented, the son should make every endeavor to act toward them in accordance with their understanding until the Lord will have mercy on them. However, if he be unable to bear it any longer because their condition is grave, he may . . . delegate others to give them the proper treatment.
>
> One is forbidden to place a heavy yoke upon his children and to be too exacting with them in matters relating to his honor . . . He should rather overlook their shortcomings and forgive them.

C. A discussion of the treatment of the elderly within Jewish families and institutions must deal with the sharp contrast between theory and practice—between Jewish tradition and religious precepts on the one hand, and, on the other, current everyday attitudes. Lest the charge of hypocrisy be too easily thrown about, the first lesson should deal not only with Jewish sources which stress the reverence owed elders, but also with the American cult of youth.

A simple and effective exercise for highlighting American youth worship and the consequent derogation of old age is to flip through any mass-audience magazine and point out the number of advertisements featuring young sexy people, selling glamor-oriented products and creating the impression that growing old is not only unfortunate but even un-American. Have students analyze the TV and radio commercials to which they are constantly exposed. (One student in my class observed that the only products elderly people promote on television are laxatives and denture creams.) In the course of such a discussion young people often unwittingly reveal their own prejudices toward the elderly, and these should be pointed out to them.

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*Chapter 143.

D. Once the Jewish point of view has been introduced and the students' prejudices have been pointed out, the teacher can call on a variety of sources for initiating a discussion of the problems of the aged in the United States, e.g.:

1. A guest speaker from a local Jewish home for the aged;

2. A social worker in the city government specializing in problems of senior citizens;

3. A knowledgeable representative of the local Federation;

4. Brochures from old age homes describing their facilities and programs;

5. A student report on *Home Life* by Dorothy Rabinowitz and Yedida Nielson (New York: Macmillan, 1971), a provocative, critical study of two Jewish homes for the aged. Using a case-study approach, this book depicts the lives of the people who live in such "homes," the policies of the professionals who run them, and the reactions of the families of the aged.

6. My own choice for this lesson is "The Man in the Bronx" by Herb Goro, which appeared in *New York* magazine, issue of January 10, 1972.* (*New York* magazine charges educational institutions .25 per copy for back issues.) Goro's study deals graphically and powerfully with all the problems of the Jewish aged by describing the experiences of a single remarkable individual whose children have placed him in a "home." This old man's indomitable spirit forces the reader to question the wisdom of the course of action chosen by his children, who persist in treating him as if *he* were the child. The following questions for students in conjunction with this article may be helpful:

   a. What emotions do you feel after reading the article? (anger? sadness? despair?)

   b. What are the old man's problems? (regarding his family? his neighborhood? employment? health?)

   c. Which of his problems are due to old age? to his Jewishness? to the general human condition? to the actions of his children?

   d. What kind of man is he? Have any people profited from his good qualities? What have been his contributions? What are they now?

   e. How do the old man's present and past actions regarding his family correlate with their attitudes toward him now that he is old? Do you think his grandchildren will treat their parents the same way? How did the old man treat his own parents?

   f. Do you know other people like the old man? Is he an exception? (The teacher should point out here that there remain many poor Jews in the United States and that over 65 percent of them are in the category of senior citizens.) What can the community do to help him? Would you have chosen a different course had you been his child?

***Editor's Note:** Since this article was written, capsule reviews of documentaries and films on the problems of the elderly, as well as suggestions for the use of these materials, appeared in "The Aged," September 1974 issue of *Medium*, a publication of the Institute for Jewish Life of the Council of Jewish Federations and Welfare Funds.

7. The following themes can also be developed, whether the unit is based on the *New York* magazine article or one of the other five suggestions under activity D:

   a. *Changing values between generations:* Why do parents and children today view the world differently?

   b. *The special problems of the elderly in America's cities* (where most Jews—and especially most elderly Jews—are found): How do changing neighborhoods aggravate the problems of the elderly? How effective are city services in alleviating these problems? Why has religious observance become more difficult in areas of first and second settlement?

   c. *The psychology of growing old:* How does aging affect the individual and his relatives? Can it be otherwise?

   d. *The home for the aged:* Does such a home provide solutions for the problems of the elderly, or only for their children's? What alternatives are there? Can we try to revive the extended family? Should we?

E. Students can role-play the dilemma of the "Man in the Bronx" (see article cited in item D-6, above) or of any elderly person in any American city. Other possible sociodramas could use the following characters: a retired garment worker of seventy-five or eighty; his fifty-year-old son, an engineer in the suburbs; a daughter-in-law who teaches school; a granddaughter in high school.

1. The problem presented should be one that requires immediate resolution so that the students' emotions as well as intellects enter into the decision-making process. It might be: Grandpa's apartment building is no longer safe. Where will he move? Or: The old man has broken his leg and needs constant care—who shall provide it?

2. On the other hand, it may be a situation in which a grandparent already lives with the son's family and the granddaughter comes home from a date to find her grandparent waiting up to scold her for keeping such a late hour. An additional character might be the director of an old-age home whom the family consults about the fate of the old person.

3. Students should be given the widest possible latitude in creating their own characters and describing the details of the situation.

THE ELDERLY AS A RESOURCE

Too frequently classroom talk of relationships between the very young and very old are restricted to discussing the services that well-meaning adolescents can perform for the physically infirm. Such an approach often only reinforces the feeling of "paternalism" which ironically informs attitudes toward the old. The second part of this unit, in contrast to this narrow view, emphasizes elderly citizens as a resource for subject matter in the class curriculum. The young regarding the aged as reservoirs of human experience and wisdom not only is mutually beneficial, but seems more consistent with Jewish traditions.

A. Student surveys

1. In a study of American Jewish history, students in my class asked their grandparents to relate memories of European life and of immigration to America. Specific questions were posed by students in class. For many students, it was part of a chain of important historical events in American and Jewish history.

2. Students can prepare a questionnaire on child-rearing attitudes and use it to survey three generations. This not only would show changing ideas from grandparents to parents, but also would give students a chance to discuss their own feelings about family discipline. This kind of exploration might be done with mixed groups of parents, students, and grandparents not necessarily related to each other.

B. Senior citizens may be invited to the classroom to discuss any subject of interest to the students, e.g.:

1. What was this locality like forty years ago? Why did Jews first settle here?
2. How was this synagogue established? (If the synagogue broke away from another, its history might provide a very good account of internal Jewish American tensions.)
3. What was it like to be a Jew in America in the 1930s? What did Jews do to protest Nazi actions? (Survivors of Nazi Germany are frequently willing to talk to young people. Recollections of the Holocaust are probably best handled in sessions where students already have some pertinent historical background.)
4. What were the local public schools like when you attended them? What kind of Jewish education did our parents and grandparents receive?
5. Elderly American Jews who speak both Yiddish and fluent English can talk about Yiddish as a cultural phenomenon; a very good lesson would be one in which students are taught a little conversational Yiddish by just such a senior citizen. The teacher can supplement the lesson with material from Leo Rosten's *Joys of Yiddish* (New York: McGraw-Hill, 1968).
6. A cooking class can utilize the talents of a local senior citizen: sociohistorical talk on the development and art of making *chulent* should be very well received.

ACTION

The final lesson should attempt to involve young people in working with their elderly neighbors on a community level. These opportunities depend very much upon the specific community and the degree of development of its Jewish institutions and organizations.

A. Standard volunteer work

1. Students can visit a nearby old-age home to talk, to read, to conduct a religious service, to present a program of Israeli music or show slides of Israel, to bring information on subjects of concern to Jews of all generations (such as the plight of Soviet Jewry).
2. Students can present similar programs to a senior citizens club or at a YM/YWHA that makes provisions for the elderly.
3. Synagogues, Jewish hospitals, Jewish charities, local Federations, and Jewish community centers frequently offer ways to involve students.
4. In the absence of local Jewish organizations or agencies, city agencies may provide leads.
5. If no organization, Jewish or otherwise, exists to provide a structure for student activity, the class can volunteer their services through the community's Jewish newspaper or even the regular daily press.

B. The class can plan its own program of service to the aged. Among the projects they might tackle are the following:

1. Shopping for groceries or doing odd jobs around the homes of elderly people who can no longer get around easily. (The exact requirements of the elderly largely depend, of course, on the type of neighborhood in which they live.) These services may be exchanged for Yiddish lessons.

2. Students can become involved in public issues affecting the elderly in their community: they can help rally support for legislation to increase old-age pensions or freeze local rents; they can disseminate information about food stamp requirements or other federal, state, or city programs affecting the elderly; they can protest against holding community planning board elections on Saturdays (which is sometimes done in large urban communities).

3. Students can work for establishing an agency within the Jewish community dedicated to helping the elderly and insuring that the community's resources of age are no longer wasted.

Demonstrating Concern for Other American Jews

For Grades 6-9

Alan D. Bennett

The curricula of most Reform religious schools provide a wealth of material that can be used in teaching concepts like "Jewish citizenship," which includes a personal sense of responsibility for what goes on in the Jewish community. In fact, many teachers deal with aspects of Jewish civics without identifying them as such for students and without defining them for themselves as objectives related to specific curriculum content.

The two units that follow focus on developing in students an awareness of being part of the Jewish people–which in American society means being part of an ethnic as well as a religious group–and an appreciation of the fact that Jews have always regarded themselves as a people and that Jewish teachings referring to this concept are plentiful, as reflected, for example, in the precept, "Do not separate yourself from the community" (*Avot* 2:5).

Curriculum goals and content vary greatly from one school to the next. Frequently material taught in one grade in a given school is dealt with in some other grade in another school. Moreover, in this time of the trends toward the "open classroom" (by whatever name), and "individualized instruction" it is often difficult to define exactly what the curriculum demands in any one grade. As a general guide, then, the teacher may find helpful the following outline of areas delineated in *An Outline of the Curriculum for the Jewish Religious School* (New York: Union of American Hebrew Congregations, 1970):

> *Grade Six:* Local and/or national Jewish community. Biblical History. Holidays (religious reasons and historical bases for them). Contemporary social issues viewed in terms of Jewish Ethical Values. Hebrew. Worship.
>
> *Grade Seven:* National Jewish community. Post-Biblical and Medieval History. Jewish Personal Ethics. Hebrew. Worship.
>
> *Grade Eight:* Comprehensive study of Israel Today. Modern History (including emphasis on Reform Judaism and on the rebirth of Israel). The Prophetic Books of the Bible. Jewish Social Ethics. Hebrew. Worship.
>
> *Grade Nine:* Thematic Study of the Bible. Reform Judaism (origin, philosophic principles, practice, and current status). Comparative Religion (sharpening one's understanding of Judaism). Hebrew. Worship.

Generally, the concepts and activities that follow will be applicable within the range of grades 6 to 9. The teacher will have to exercise initiative in modifying and adapting the material to reflect the learning needs of the students.

Each unit of instruction is based on themes which reflect values in Jewish life. The approach assumes that these values are enunciated in almost all the curriculum areas in these grades.*

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*The underlying philosophy of the Reform Jewish curriculum is that Jewish learning must be value-centered if it is to make an impact on the lives of young people; the teacher in the Reform religious school should thus be familiar with the parameters of this approach. (Relevant material is available from the Commission on Jewish Education, 838 Fifth Avenue, New York, N.Y. 10021. Consult especially two issues of *Compass*, Spring 1970 and January-February 1971.)

A. **Learning objectives**: To identify Jews whose lives have demonstrated helpfulness to other Jews; to meet local Jews involved in activities that are of assistance to other Jews in the American community; to become aware of opportunities for aiding other Jews in the American community; to participate in programs that help other Jews locally and in the larger American Jewish community.

B. **Teaching rationale**: Biblical and post-biblical Jewish history introduces us to many personalities whose lives exemplify the principle, *kol Yisrael arevim zeh bazeh*—all Jews are responsible for one another. Furthermore, Jewish learning has action as its goal. Jewish ethics emphasize the performance of "deeds" in daily Jewish life. The history of Jews in America from earliest days underscores the pattern of Jews caring for Jews, and the entire present structure of the American Jewish community is an outgrowth and expression of that fundamental ethic. The history of Reform Judaism in America also reflects, certainly in its earliest days, an effort to express in institutional life the goal of *k'lal Yisrael*—the oneness of the community of Jews.

Excursions into the meaning of Jewish citizenship can be prompted by almost any aspects of the regular curriculum, and the teacher should be alert to opportunities to "plug into" these learning activities. The illustrations that follow suggest the kind of thinking required. Moreover, teachers can ask pupils to be on the alert themselves for opportunities to consider the material and the approaches contained in this unit. These are some suggestions (the numbered items refer to the "Learning Activities" listed below under D):

1. Activity 5 might be related to discussion of the needs of immigrants as described in M. Gamoran's *New Jewish History*, Book 3, pp. 223ff.

2. Activity 8 could grow out of a discussion of the material found in *Union Prayer Book*, Vol. 1, p. 45.

3. Activity 6 might well be an elaboration of the themes suggested in A. Vorspan's *To Do Justly*, pp. 30ff. Pages 29-30 of the same volume tie in with Activity 8.

4. Activity 9 suggests a way of demonstrating love for neighbor, discussed in Miller and Schwartzman's *Our Religion and Our Neighbors*, p. 45.

These suggestions are, of course, merely a beginning. Once the teacher becomes attuned to looking for "citizenship-teaching" points of departure in the curriculum, the opportunities will multiply by themselves.

C. **Teaching Methods**: The learning activities below suggest many methods of presentation. There is one underlying principle: The teacher's task is to provide a learning atmosphere in which students with minimal guidance as to resources and project ideas can carry out activities on their own.

Most activities are for students working alone or in small groups: some may be using the library while others are at work in the classroom; several activities may be going on simultaneously. Some projects may have to be adapted to specific student needs.

The teacher should decide ahead of time how many sessions to devote to this unit (including some time for a summing-up) and perhaps set priorities for projects. These projects and ideas should not be taken to represent a full course: no more than three to five periods should be set aside for the projects elected, since they are designed to enrich the regular curriculum, not replace it.

Some teachers may wish to enlist the help of students in selecting specific activities; obviously, the more that students are involved, the more meaningful the material will be for them. One or two students might even serve as "reporters" from the outset, keeping track of all the projects and summarizing at the end what the class has achieved.

D. Learning activities

1. Invite students to name historical figures they consider leaders of the Jewish people, while a "secretary" lists the names on the board. Questions that can be asked about the names listed: Why are they considered leaders? What did they do to help the Jewish people? What else did they have in common? If they were alive now, would they be looked upon as leaders? Why? Why not?

2. Students can look through the class texts and select names of people who appear to have been important in helping the Jewish people. Individuals or small groups of students can prepare reports based on library research of names they select. Reports may be oral, tape- or cassette-recorded, in the form of posters, murals, montages, or poetry, or in any other medium of expression. Reports should focus on the question, Why and how did this person help other Jews?

3. Individual students, small groups, or the entire class can develop a chart or charts showing in one column what help American Jews require today. In a second column, students can then indicate which needs they can personally address themselves to and which require the services of the organized Jewish community.

4. Invite volunteer workers to speak to the class on what they do in the Jewish community. The class can prepare questions for discussion in advance. Elect a few students to serve as the interview panel during the guest's appearance.

5. Have pupils, in small groups, find out what Jewish service organizations there are in your community. Arrange for them to visit the agencies to interview both professional and volunteer workers. Each group can report its findings to the class, and should be prepared to answer questions posed by fellow students.

6. Have some of the students find and mark the location of local Jewish service agencies on a large street map of the community. If a map is not available they can draw one. Other students should determine where there are concentrations of Jews in the community and mark those areas on the map. The entire class should then analyze the relationship between the location of agencies and the location of clients. If there is little or no apparent connection between the two, students should inquire as to the reasons for the agencies' present locations.

7. Students can determine whether there are opportunities for them to volunteer their assistance within the organized Jewish community. If such openings exist, the school should help them apply. Where the opportunities are either non-existent or limited, a leader of the Jewish community should be invited to discuss the reasons why youth are not being actively sought out.

8. Students can identify those aspects of Jewish social and personal ethics that relate to concern for others generally and for Jews particularly. They can then construct a chart containing the references. They can also indicate how such teachings or injunctions apply to them personally or, if they do not, why not. Some students might wish to create posters or montages illustrating the ideas being discussed.

9. Selected class representatives should discuss with the school's Keren Ami council or Tzedakah

committee the basis for allocating the school's collection: What proportion goes to meet local needs, and which agencies receive how much money? Does the class agree or disagree with the allocation decisions of the council? What changes would it make? Why?

10. The class can develop their own list of priorities for allocating a hypothetical sum, indicating the reasons behind their decisions. They can then plan and carry out a fund-raising activity for the program given highest priority.

11. Students can play the simulation game, *Dilemma*.

What Is My Responsibility to the State of Israel?

For Grades 6-9

Alan D. Bennett

A. **Learning objectives**: To understand the relationship between the Jews of America and the Jews of Israel; to see the problems of Israeli life as matters of profound concern to American Jews; to participate in activities supportive of Israel; to understand the structure of the American Jewish community as regards Israel.

B. **Teaching rationale**: This unit presupposes a course on Israel in the curriculum. It is designed to introduce an element of Jewish civics into whatever else may be studied concerning Israeli history, life, culture, geography, etc. In whichever grade the course is offered, an understanding of Israel is incomplete without a serious consideration of the relationship between the two largest viable Jewish communities in the world. The material in this unit can be included in the course at any point that seems appropriate. The learning activities deal with issues teachers will surely want to touch on, and any or all of the issues can motivate concern with the dimension of Jewish citizenship.

C. **Teaching methods**: The teacher should become familiar with the activities that follow before planning an instructional strategy for the year and decide which will best prompt student concern with their relationship to Israel. The list is of course far from complete; the teacher and the class can therefore outline additional areas they wish to explore. Small groups may work on several projects simultaneously or pupils may take turns exploring one or another of the activities. Still another possibility is for the teacher to decide to use just one of the activities to demonstrate the importance of American Jewry's involvement with Israel. At least part of a session should be set aside for summary and review at the conclusion of the unit.

D. **Learning activities**:

1. The class can invite someone from the local Jewish Federation to be interviewed by a student panel. A series of questions can be prepared in advance, including (but not limited to) such items as the proportion of total money collected that goes to Israel, the uses to which Israel puts that money, the unmet needs of Israel that could be fulfilled were additional money available. Such questions, of course, can be framed only as part of a learning sequence about Israel's economy and its financial needs, and should be developed in an effort to answer the general question, What must we know in order to understand how we can help Israel? At a subsequent session, the class might wish to discuss how to allocate its Keren Ami money in light of their new understandings. The class can also consider a fund-raising activity to augment their usual collection.

2. Students can write to the World Zionist Organization (515 Park Avenue, New York, N.Y. 10022) requesting brochures describing various programs for youth in Israel. Student committees can examine the brochures to determine why young people go to Israel, what they expect to achieve there, and what they hope to learn that can help them to be better Jews in America. The class can discuss the question, Why does Israel encourage visits by young

American Jews? If there is an Israeli *shaliah* in your community, the class can invite him to discuss this question with them.

3. Students can write the American Jewish Congress (15 East 84th Street, New York, N.Y. 10028) for copies of the America-Israel dialogues of the last few years. The teacher should help students analyze—and encourage them to debate—the points at issue in the dialogues.

4. Students can write the American Jewish Committee (165 East 56th Street, New York, N.Y. 10022) for pamphlets and statements concerning Israel issued by that organization in the past two years. The teacher should help students analyze the problems dealt with in these materials. The class can discuss the question, Why is an American-Jewish organization (such as the AJC) so concerned with these topics as to spend money and effort on publishing educational materials?

5. Students can consult the *Index to Jewish Periodicals*, or enlist the aid of their school or synagogue librarian, in order to locate newspaper and magazine articles on Israeli issues, such as: militarism; race relations, including the role of the "Black Panthers"; religion in Israel; disposition of the territory taken in 1967; the Arab refugees; secularism; modernization of the cities, especially the rebuilding of Jerusalem.

    a. Students can write reports or arrange debates on these topics, centering on such questions as: Does this issue merit the attention of American Jews? If so, why? If not, why not? Should American Jews communicate to Israel their feelings about this issue, or is it the proper concern only of the Israeli government and people?

    b. Students can prepare charts with drawings or statistics illustrating each issue and taking a position with regard to their involvement in that issue as American Jews.*

6. Students can organize (or at least participate in) an Israeli Independence Day parade in the community. The class should decide on a theme for their float or banners, which can be based on some aspect of their studies during the year. They can also discuss additional ways of demonstrating support for Israel at other times of the school year.

Editor's Note: Almost all these topics are treated in the ***Viewpoints*** series of the American Association for Jewish Education.

Focus on the Community's Future

Benjamin Efron

In his report on an educational workshop jointly sponsored by the American Association for Jewish Education and the American Jewish Committee in 1970, Isaac Toubin observed that "educational agencies must learn how to contemporize formal education by linking the book and the act." Essentially, this is what the present proposal strives to do, for informal as well as formal educational programs: to involve high-school-age youth actively in the affairs of the community as an organic part of their Jewish studies.

Much of educational theory and practice today is based on the concept of experiential learning. Without that component we are left with an alternative of lesser impact, that of learning *about* something. To induce students to participate in the work of the community on a larger scale than at present, however, we need the cooperation of the community's agencies and institutions in opening up avenues of experience.

Since the proposed program is primarily directed toward selected high school youth, the number of young people who would be involved is not of mass proportions. Nevertheless, it would be a sizable bloc, and some planning would be required to provide enough opportunities for youth to serve the community meaningfully.

America's Jews are painfully aware that the social forces creating alienation in the general community are also making a serious impact on Jewish youth, whose relationship to the Jewish community is at best peripheral in the majority of cases. America's "open society" affords youth almost unlimited opportunities for participation in its social and cultural life; unfortunately, the same thing cannot be said about the Jewish community.

Too many young Jewish people today tend to grow up lacking a knowledge of the structure and organization of the Jewish community, and certainly with little personal opportunity for involvement in any of its work. At best, "Jewish community" is only a vague concept to them. Nevertheless, this presently ill-informed generation of young Jews will be responsible for the Jewish community of the future. Disconcerting though it be, American Jews need to ask themselves, What kind of communal leadership will today's youth be able to provide when the time comes for them to do so?

The proposal herein described suggests a method by which a local Jewish community can bring young people of high school age into gratifying personal touch with its work, services, and activities. It may also yield the added benefit of identifying those youth who possess the talent and interest which, properly nurtured, can supply the perceptive and dedicated leadership the future Jewish community will require for its creative growth.

Jewish communities should be more than willing to expend the effort it will take to introduce programs that can possibly stem the current outflow.

THE PROGRAM IN BRIEF

A. **Apprentice phase (two years):** Young people from about the age of fourteen (or when they enter the ~~ninth~~ grade) would become eligible to join the program–set up by a Commission on Future Leadership–as Participating Members. They would be required a) to follow a special Jewish study program beyond attendance at a Jewish school and b) to perform volunteer service in an agency or organization in the Jewish community (or for a group that the commission approves for such service).

B. **Leadership training phase (two years):** On the basis of performance in the educational and service aspects of the apprentice phase of the program, the commission would select for induction into a special corps those who show leadership potential. These Leadership Interns would then be eligible to enter commission-organized or commission-approved leadership programs that provide opportunities both for deeper study of the structure of the Jewish community and the issues facing it, and for more responsible involvement in the community's work.

ORGANIZING THE PROGRAM

A. Initiating the project

The most representative body in the community–this would generally be the local Federation or Jewish Community Council–should convene a meeting of the leadership in various community endeavors, e.g., the field of education (particularly the central educational body), the rabbinate, Jewish community centers, local service agencies that utilize volunteers, organizations that have youth divisions, as well as representative youth already engaged in community programs. The purpose of the meeting should be to consider the adoption of the proposal and to select a Commission on Future Leadership to establish and supervise the program.

B. Apprentice phase

1. *Establishing entrance requirements and selecting service activities:* It is recommended that the commission establish the following requirements regarding Participating Members (apprentices):

    a. *Starting age:* Though older high-school-age students are better equipped to participate in a program of this type, fourteen is specifically suggested here as a minimum age because in some cities youth aides in hospitals and other institutions are required to be at least that old.

    b. *Eligibility for participation:* It is suggested that initial eligibility be extended to all local Jewish youth, whether or not they attend a Jewish school.

    c. *Length of volunteer service:* The apprentice phase should last two years, each member donating a total of at least forty hours of his or her time per year–either by serving regularly at some institution, agency, or organization or by spending time on some commission-approved project at the member's convenience.

    d. *Defining acceptable service projects:* The commission shall compile a list of acceptable services and define the nature and quality of equivalent services for which Participating Members will be given credit. Among *suggested service activities* are the following:

1) Participating Members can perform volunteer work in hospitals, Jewish homes for the aged, or other community agencies (tending library carts, reading aloud, helping with correspondence, etc.).

2) Members can provide assistance (under guidance and supervision) to infirm, blind, or otherwise handicapped people in their home (marketing, shopping, reading aloud, taking a walk, helping with correspondence, etc.)

3) Members can conduct Sabbath and holiday services for senior citizen groups.

4) Members can participate in organized fund-raising campaigns of Federation or other Jewish organizations (as designated collector in a Jewish school, at a community meeting, etc.).

5) Members can become involved in sustained activity in support of Soviet Jewry or similar community-sponsored campaigns.

6) Members can participate in local block-rehabilitation activities (preferably in the member's own neighborhood) or in ecological or similar projects sponsored by community agencies.

7) Members can provide tutorial, homework, or related assistance to younger people in Jewish schools or in academic programs sponsored by community agencies.

8) Members can serve as aides to club leaders or teachers–in Jewish schools, centers, or other institutions.

9) Members can operate movie projectors, auditorium lights, etc. at community centers, schools, or synagogues, or for various community meetings and functions.

10) Members can participate in music, dance, or drama groups that present programs for hospitals, fund-raising dinners, Jewish school assemblies, and other communal functions.

11) Members can help man, build, and equip *sukkot*, Purim carnivals, etc. for schools, synagogues, and community centers.

12) Members can serve as aides in offices of community agencies and organizations.*

e. The commission shall set up a *program of Jewish study* for Participating Members. Consideration shall be given to the following as requirements:

1) *Amount of time:* Additional hours of study a year are suggested for members who are already enrolled in a Jewish school. (Members who are not participating in any acceptable Jewish studies program should be assigned learning activities.) Toward this end, the commission may wish to develop its own seminar series, perhaps comprising twenty two-hour sessions in each of the two years of the Apprentice Phase; or it can draw up a list of approved study areas from which the participants may select three or four self-study projects, to be carried out under supervision.

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*For additional ideas see *Jewish Community Center Program Aids*, Vol. 23, No. 2 (Spring 1972), pp. 17-19.

a) *Study topics:* Among suggested self-study projects are the following:*

- A researched report on the history of the local Jewish community which can include illustrative charts, maps, photos, etc. showing the community's growth and development.
- A survey of the pressing issues and problems of the local Jewish community; this can be conducted by interviewing leaders of various local agencies, organizations, and community institutions and by researching local Jewish publications (the English-language Jewish press, bulletins of local centers, synagogues, and other organizations, etc.).
- A report on Jewish-Christian and intergroup relations in the community, based on research and interviews.
- A report on how the local Federation raises its funds, the manner in which it allocates them, and the priorities its disbursements indicate.
- A report on the relationship of local Jewish schools to community, regional, and national educational agencies and the services various agencies render to the local school.
- A report on the programs of assistance and service that the local community provides for Israel through its varied organizations.
- A survey of the variety of Jewish cultural activities available locally (for children, youth, adults, and elderly persons) during the course of a year.
- A report on the relationship between the teachings of the Siddur, Humash, Talmud, etc. and the programs being offered by the agencies of the organized Jewish community.
- A report on the concerns and interests of the American Jewish community as expressed in the publications of the national community-relations organizations and of the other national bodies.
- A study in depth of the interrelationship between the American and Israeli Jewish communities: how they influence one another, the problems they have with one another, the importance of the relationship, etc.
- A study in depth of the interrelationship between the American and the various other major overseas Jewish communities: contacts and interaction in the past, current relationships, etc.

2) *Quality of work:* The commission shall set standards of acceptability, and establish a procedure for checking and evaluating members' study activities.

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*Regarding topics dealing with Jewish community issues and activities and with the problem of Jewish identification, additional helpful suggestions may be found in Benjamin Efron, *Meet Your Jewish Community* (New York: American Association for Jewish Education, 1973), as well as in B. Efron, comp., *Multi-Media Resources on the Jewish Community* (New York: AAJE, 1973).

3) *Special get-togethers:* In addition to the time spent in group or individual study programs, the commission shall plan, with the help of the Participating Members, two special events per year. These should be designed as much for fellowship as for learning; they should be in the form of retreats, weekend conclaves, special trips, or other "jaunts" that will serve to reinforce group identification and members' motivation.

C. Leadership training phase

1. *Selection process:* The commission shall recruit its Leadership Interns based on the criteria it has established for eligibility of Participating Members in this phase of the program.

2. *Induction Ceremony:* A ceremony of induction should be held in the name of the community as a whole, with a program sponsored by the commission.*

   a. The ceremony is to be differentiated from the more important occasion of graduation at the completion of the four-year leadership program. Nevertheless, the step from Participating Member to Leadership Intern should be treated as a significant one.

   b. The ceremony should be held under the auspices of the commission and in an auditorium or other facility associated with the community at large. The ceremony's emphasis is not religious; rather, it symbolizes recognition by the community that the inductees are qualified to participate in the second level of its leadership training program.

   c. A speaker should describe typical study and service activities in which members have been participating and the privileges that now are theirs as they continue their study and service on a higher plane.

   d. The proposed inductees should be involved in planning the program. Many details of the induction ceremony will depend upon whether it is performed in the context of another assembly or celebration, i.e., as part of a meeting of the community council or local Federation or at the annual meeting of the community Bureau of Jewish Education, or is the occasion for a special meeting called by the Commission on Future Leadership.

   e. There should be a display present at the ceremony of some of the work of the inductees, and the program might also include entertainment and presentations by students in the apprentice and/or leadership training divisions.

3. *Privileges of Interns:* The commission should publicize the leadership training program in such a manner that the community will regard the designation *Leadership Intern* as deserving of certain considerations: a recommendation for appointment as program and classroom aides in Jewish schools and community centers or as counselors and assistants in day or overnight camps (students will be about age sixteen at the time of induction); or as meriting preference for community scholarship aid for leadership training conclaves (*kinusim, kallot,* etc.) and for summer study-tour programs in Israel.

4. *Study program:* The commission shall be responsible for formulating and implementing a two-year leadership training study program for the interns.

   a. *Amount of time:*

      1) The commission should either plan study sessions or establish guidelines for

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*With the author's permission, this section incorporates material from Mark Shpall, "Ceremony of Induction into the Jewish Community," an unpublished master's thesis submitted to the Hebrew Union College-Jewish Institute of Religion, New York, in 1970.

individual projects, or both; in any case, interns already attending Jewish schools should spend at least one additional hour a week during this phase of the program (when students are sixteen and/or high school juniors). Interns not enrolled in a Jewish school should be expected to give more than the one hour to individual learning activities.

2) *Study topics:* Here are some suggested study experiences.*

a) A report on the history of a local Federation agency, concentrating on its responses over the years to the problems of local Jews and the impact of changing conditions on the Jewish community. (The agency reported on can either be selected by the student or assigned by the commission.)

b) A study of the structure of the local Federation as it pertains to activities in a particular service area (community relations, programs for the aging, health and welfare, education, culture and recreation), citing examples of Federation campaigns, achievements, current issues, etc.

c) A survey of the Jewish cultural life of the community: activities and facilities provided by local organizations and agencies; activities taking place in private homes and institutions (e.g., hospitals, homes for the elderly); cultural activities specifically geared to youth; etc. (This project is suitable for a committee of interns.)

d) A study in depth of the youth activities and programs sponsored by the local Federation and by various other organizations in the community, including estimates of the numbers (and percentages) of youth involved in each.

e) A report on and appraisal of existing programs (and related activities) for teaching about and aiding Israel, in which community agencies and organizations are involved.

f) A report on the allocations of the local Federation to local and national agencies and organizations over the last decade, pointing up changes, if any, in priorities during the period.**

g) A report comparing the allocations, over the last decade, of local Federation funds to overseas programs and to local and national agencies, indicating the modifications in priorities that may have occurred during that period.

h) A poll of community Jewish youth in order to ascertain their Jewish and general concerns and interests and to discover the ways in which the community is (or is not) meeting those needs.

i) A report on the basic teachings, doctrines, and beliefs of Judaism and their relation to current community programs, issues, and activities.

j) A study of how the "voice of the people" is heard in Federation and other community agencies, including suggestions for further democratizing the process.

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*See also the sources cited earlier in connection with the apprentice phase of the program.

**Interns will gain important insights regarding this topic through playing the simulation game *Dilemma*. See Alvan Kaunfer and Marcia Kaunfer, *Dilemma: Allocating the Funds of a Local Jewish Community*, published for the National Curriculum Research Institute of the American Association for Jewish Education by Behrman House in 1973.

5. *Service activities:* The commission should outline a service program for the interns, which will include such activities as the following:

   a. If the local Federation has no office in charge of organizing youth volunteer services, the community might consider establishing one, utilizing interns as aides to help publicize openings among the youth of the community and to recruit volunteers.

   b. Interns can act as advisors to students (including Participating Members) undertaking volunteer work for the first time.

   c. If enlisting volunteers from among youth is left up to individual agencies, interns may be called upon to act as aides to the directors of the volunteer services and to help in publicizing, recruiting, etc.

   d. So that interns may become more familiar with the manner in which the organized Jewish community operates, the commission should encourage various community agencies and organizations to invite interns to serve on their lay boards and committees. Interns so serving should also be given opportunities to participate in relevant decision-making processes.

   e. Interns with the appropriate talents can be selected to help organize and participate in community dramatic, musical, and other performing arts workshops and to prepare and present entertainment programs for school assemblies, organization meetings, hospital patients, homes for the aged, senior citizens groups, and various community affairs and functions.

   f. The local Federation should be encouraged to enlist capable and interested interns to help with its community research projects or to work on its youth-oriented publications.

   g. Local federations can enlarge the scope and services of their youth departments by utilizing interns as aides.

   h. Interns can be trained to organize and participate in fund-raising campaigns among high school youth and in the Jewish schools.

   i. Interns can organize (under supervision) tours of the Jewish community and can act as guides for visitors and others requesting such a service.

   j. The commission can also undertake discussions with various local agencies and organizations, and with the Federation itself, specifically to determine how the community can make greater use of the interns' talents.

6. *Outside programs:* A number of Jewish organizations already sponsor leadership training programs for high school youth, among them the National Federation of Temple Youth (NFTY); the Leadership Training Fellowship (LTF) of the National Federation of Jewish Men's Clubs; Yeshiva University; Hadassah; Women's American ORT; and Pioneer Women. The commission should establish guidelines for granting credit to interns who are also participating in such programs.

   Interns should be required, in any case, to complete at least two study projects each year and to attend the group's get-togethers, which are outlined next.

7. *Special get-togethers:* In addition to the hours assigned to Jewish studies and service, the commission should schedule two special events per year for interns. As in the program for Participating Members, these should be aimed as much at fellowship as at learning and might

be in the nature of special trips and outings, weekend conclaves, retreats, etc. Interns, of course, should be involved in the planning of these events.

8. *Graduating interns:* There has never evolved within Judaism a ceremony of investiture, as it were, symbolizing the acceptance of the mantle of leadership in the community on the part of young adults. Perhaps such a new rite would prove beneficial in building a cadre of leadership for the future.

   At any event, interns at this point will be in their senior year of high school and may soon go off to distant campuses, and thereafter perhaps to still other communities, in which case their home-town community may lose them, at least temporarily. Widespread adoption of programs such as the one outlined here, however, would mean that a graduating Leadership Intern would be able to bring his acquired know-how and deepened interest in community affairs to other Jewish communities–first to that of his college town or campus and then possibly to still another community–while graduate Leadership Interns from other localities would be helping to fill a gap in his home-town community.

   The commission therefore would do well to establish a procedure for transmitting interns' records of achievement to the Federation, Bureau of Jewish Education, Hillel director and/or other community leaders in the interns' new areas of residence. Thus, all Jewish communities would stand to gain.

9. *Placing students in a new program:* The full program described in this proposal takes four years. Whenever possible, students should enter it at age fourteen (or in ninth grade).

   When the community first puts the program into action, students who have already done volunteer work and taken Jewish studies may be allowed to enter the program at the second- or third-year level, whichever the commission deems appropriate in the individual case.

   At the end of a new program's first year, seniors who entered at the second- or third-year level may receive credit for the full program if the commission judges that their work and service warrant it; similarly for seniors at the end of the new program's second and third years, until the fourth year, when all graduates will have completed the full program of four years.

IDEA CORNER

Community-oriented activities for young people culled from observations, school reports, Bureau of Jewish Education bulletins, and other sources

AAJE
JEWISH
CIVICS
SOURCEBOOK

A. FROM SCHOOLS

1. At Hillel Day School, Detroit, *the ninth grade prepared a slide presentation on the story of the community;* students did the camera work and prepared a taped narrative. This was a pilot project of the Detroit Jewish Welfare Fund, conducted in cooperation with its synagogue and religious committee. The presentation, which followed a curriculum unit on the history of the Jews in America, included a Federation-sponsored tour of Jewish community institutions.

2. At Temple Isaiah, Los Angeles, *ninth-grade students went on a Jewish culture walk* along Fairfax Avenue, stopping at Habad House for a visit with the Hasidim, looking in on Jewish bookstores, visiting the offices of the Jewish Family Service, and ending with lunch at Cantor's (a famous local Jewish restaurant).

3. In some schools in Kansas City, Missouri, *older students were employed to teach younger ones* about Federation and *tzedakah*: a group of junior high students wrote and produced a script for a twenty-minute super-8mm film on the Jewish community for showing to younger pupils; one school broadcast regular Jewish community bulletins, prepared by older students, over its intercom; in other schools student councils made classroom visits during a fund-raising campaign, to teach about Federation, using sociodrama and a variety of additional techniques.

4. Temple Beth-El, Great Neck, New York, issued a *guide for teachers,* "Our Jewish Community" for use in grade 6. The guide views the child as part of the family, the synagogue, the local community, and the New York metropolitan area. In addition to specific suggestions for class learning activities and a variety of projects, it furnishes a comprehensive catalogue of resource materials.

5. The High School of Jewish Studies in Kansas City, Missouri, *involved eleventh- and twelfth-graders in first-hand experience with the Jewish community:* two-student teams covered the constituent agencies of the Federation, the synagogues, women's groups, and social, educational, and youth organizations; questions generally concerned present programs, past activities, future outlook, and sources of revenue. Students also became involved in organizing a citywide rally for Soviet Jews, and some made the rounds of the elementary Jewish schools giving talks on the Jewish community to these younger pupils.

6. Fairmount Temple, Cleveland, instituted *a course for Confirmation year whose emphasis was on the future of the community.* The course included such topics as "Education for Survival," "Goals for the Jewish Community," "Needed: A United Jewish Community," and "What Kind of a Community Shall We Build?"

7. At Wilshire Boulevard Temple, Los Angeles, *a sixth-grade information-gathering course on community organizations* provided worksheets for students to help them seek and record basic information in their visits and research.

8. Temple Beth Shalom, Clifton, New Jersey, established an *eighth-grade course, "Adventures in Judaism," featuring a variety of field trips,* among them: attendance at a *selihot* service, a trip to New York's Lower East Side to purchase a *lulav* and *etrog,* a visit to a local Jewish metal artist, Simhat Torah in the Hasidic community in the Williamsburg section of Brooklyn, visits to the Jewish Museum in New York City, and the synagogue of black Jews in Harlem. Films, discussions, debates and creative-arts sessions related to issues and events in the Jewish community rounded out the program.

9. Temple Beth El Religious School, Providence, Rhode Island, began a *seventh-grade program of student visits to agencies* during which students interviewed one of the officers for the following information: name, address, and telephone number of the agency; agency's executive director; agency's history, affiliation, and stated purpose; specific activities and services offered; eligibility requirements and fees for services; annual budget and sources of income; specific Jewish principle the agency fulfills through its work; and additional comments.

10. The Benjamin H. Birnbaum Community Hebrew School, Chicago, conducted *a special kind of field trip* to involve the students in the environmental sights and sounds of the Lawndale area (on Chicago's West Side) and to enable them to observe the physical and ethnic change in a once-proud Jewish neighborhood. (Lawndale is now part of a poor black neighborhood.) A rabbi brought up on the West Side accompanied the group, along with a community-relations officer. The bus trip took two hours; students saw old synagogues that had been sold but which still had visible Jewish symbols; visited the interiors of some and found old Hebrew books, which with permission they brought back to their school; met the following week with parents who grew up on the West Side for a "rap" session on the Jewish world that once flourished in Lawndale.

11. Temple Isaiah, Los Angeles, has effectively *utilized eleventh- and twelfth-graders as teacher aides.* Thirty students, who came to be called "Rishonim" were selected to become part of the faculty, with specific educational tasks to perform: they prepared lively materials for the classroom; led groups in drama, song, and dance; created sociodramas and exciting simulations; organized special-interest groups, etc. Some outcomes of the first two years of the program: program members came to represent, to younger students, Jewish youth who are "turned on" to Jewish education; the program provided older students with a chance to participate constructively in a community endeavor; high school students who had "no place to go" in formal Jewish education had a chance to study, as part of the project, and to do research in order to prepare materials for the classroom; many of the younger students working with these committed Jewish adolescents were influenced by their positive Jewish outlook. In the second year, the Rishonim undertook to assist the regular teachers in the development of a special curriculum for the sixth grade. (An article describing the program more fully, "The Rishonim Project of Temple Isaiah," appeared in *Pedagogic Reporter* (American Association for Jewish Education), Vol. 24, No. 1 (Fall 1972).

12. Park Synagogue Religious School, Cleveland Heights, Ohio, created *a student volunteer program:* issued an eight-page mimeographed booklet explaining the project and listing the community agencies that were to be served. A "Service of Recognition" honors students who complete a specified period of voluntary activity.

13. Congregation Beth Shalom, Union, New Jersey, developed *a syllabus outline,* "Your Jewish Community" *for teaching Jewish civics* in classes *aleph* to *hay* in the Conservative congregational school. It suggests activities, resources, bibliographies.

14. Temple Jeremiah, Winnetka, Illinois organized *a program of field trips to places of Jewish interest in Chicago.* A teacher's guide presents material about Jews honored in the Chicago area by statues, by names inscribed on buildings, by mention on commemorative plaques, etc. in addition to describing landmark Jewish institutions and facilities. The trips include tracing of Jewish migrations to and within Chicago.

15. In the Baltimore Hebrew Congregation, Baltimore, *a unique sixth-grade unit approaches the Jewish community through the participation of each student's family in its component organizations.* A family tree is prepared showing how members were related to waves of immigration to Baltimore. The unit emphasizes varied activities, e.g., collection of data, posters, scrapbooks, an exhibit, assemblies, etc.

B. FROM BUREAUS OF JEWISH EDUCATION

1. The Cincinnati Bureau has issued *periodic Keren Ami bulletins* to schools providing information not only about various local community agencies which should be studied and considered for support, but about national organizations in different fields of Jewish endeavor, including education and culture. The bulletins present suggested guidelines for allocations as well as proposals for making Keren Ami an effective and meaningful Jewish civics learning experience.

2. The Board of Jewish Education of Baltimore prepared a *sixteen-page booklet on the Jewish community for grades 4-5,* from the perspective of children of that age. More recently, it issued a *twenty-eight-page booklet,* "Outlines and Projects in Jewish Civics," by David Meister, containing lesson plans, activities, and resources for varied grade-level discussions of Jewish community life and needs.

3. The Los Angeles Bureau, in conjunction with the regional office of the Union of American Hebrew Congregations, organized a *Jewish career conference for Confirmation students:* representatives of a variety of Jewish agencies met with students in small groups and presented talks, films, or demonstrations, distributed literature, answered questions, etc. In addition, the L.A. Jewish Community Library, part of the Bureau, now has a tool for research on Jewish life in California–an *Archival Center* which includes a microfilm collection of early Jewish newspapers recording, among other things, the role of Jews during the gold rush and in early commercial and philanthropic endeavors.

4. Chicago's Board of Jewish Education once sponsored a *youth street theater group,* Theater Galgalim, which performed at various Jewish summer camps; its plays dealt with Jewish concerns from a teenager's point of view.

5. The New Haven Bureau issued *a newsletter for students,* containing information on a variety of topics pertaining to the community's history, services, and activities, and featuring many items of educational and cultural value.

6. New York's Board of Jewish Education issued *a sixteen-page booklet,* "Keren Ami Calendar," suggesting agencies–local, national, and international–schools can teach about month by month. The booklet includes activities relating agencies to holidays and to historic events.

7. The Cleveland Bureau published a *teacher's manual, The Idea of Tzedakah,* by Saul Spiro, which reviews the historical development of the concept of *tzedakah* in relation to the total community; has interesting material on the self-governing medieval Jewish communities, as well as on the Jewish communities of the present; provides a detailed description of each local, national, and international Jewish agency represented in the Cleveland region; and discusses current issues and projections for the future for each area of community service.

8. The Division of Community Services of Gratz College, Philadelphia, published a *Teacher's Guide to the Federation of Jewish Agencies' Allied Jewish Appeal Campaign,* a document furnishing sample lesson plans and resource materials for various school levels. Although Philadelphia-oriented, it can be readily adapted to other communities.

C. FROM COMMUNITY ORGANIZATIONS

1. Jewish Association of College Youth (JACY), a beneficiary of New York's Federation of Jewish Philanthropies, *installed a telephone line supplying a new recorded message bi-weekly*

on Jewish activities in the New York area. The messages include mention of films, seminars, and special meetings on a wide range of Jewish-oriented topics.

2. The American Jewish Congress chapter in St. Louis has *Jewish junior high students come to the office* to help with mailings and surveys, affording them an inside view of the workings of that Jewish agency. It also encourages Jewish students to use its "hotline" for information on activities relating to Soviet Jewry, Israel, and other causes of community concern, and offers to help teachers research such issues as discrimination, housing, civil rights, separation of church and state, etc.

3. Seattle's Federation Council formed *a youth council* (supplementing present youth representation on agency boards) that encompasses all facets of community activity. The body is run solely by young people in the twelve-to-eighteen age bracket.

4. The Westside Jewish Community Center of Los Angeles, in collaboration with L.A.'s Bureau of Jewish Education, issued *a thirty-six-page booklet containing poetry* by Jewish youth, "*Tzedakah:* Justice–the Eternal Challenge." Each poem is illustrated by an artist.

5. Each year, the Jewish Community Center of Portland, Maine has *youth members take over the center for one whole week.*

6. The Convalescent Home of New York (a division of the Brookdale Hospital Medical Center) issued *an attractive flyer,* "We Need Each Other," *describing work that volunteers aged fourteen to eighteen can do,* and discussing mutual values to be gained.

7. B'nai B'rith Hillel Foundation introduced a *Free Weekend Study Program for Jewish campus youth,* patterned after the "free university." It was begun at Princeton, where the foundation was host to about 150 students from every major university in the metropolitan New York area, New Jersey, and Philadelphia. There was no set program of studies: fifteen scholars were resource people; students and Hillel directors planned the institute so that courses were student-determined, the only proviso being that areas of study be Jewish-oriented in religion, culture, or values.

8. The Career and Counseling Service of B'nai B'rith has *an outreach service program for providing college and career guidance* to Jewish youth in communities lacking such facilities; circuit rider-like, guidance counselors bring their orientation seminars, tests, and career workshops to small and moderate-sized towns.

9. The Jewish Federation of Kansas City, Missouri, has a *Shalom Committee to welcome newcomers to the community;* new residents are given "a chance to know what is offered by way of organized activities, congregational affiliations, and services of various kinds for families and individuals of all ages."

10. Cleveland's Jewish Vocational Service had *two college students work on a guide to Jewish life and activity* in the community: they collected information about aspects of Jewish life in Cleveland which they felt would be most relevant to young people of college age and even a little younger; from their contacts and amassed data there emerged a directory of all the community's synagogues, institutions and agencies, as well as listings of all the kosher butcher shops and "Jewish-style" eating places. Their publication is titled "Guide to Jewish Cleveland for Young Adults."

    A somewhat similar item, *Jewish Philadelphia: A Guide for College Students,* was produced by the Campus Affairs Commission of Philadelphia's Federation of Jewish Agencies.

11. In St. Paul, the Jewish Vocational Service organized a *Youth Advisory Council* of high school juniors and seniors to provide the JVS with input about youth's needs in planning a life's work. Youth representatives were selected from among members of the local synagogues and Jewish community center. A Career Choice Opinion Poll survey questionnaire was mailed to all Jewish high school juniors and seniors as a means of constructing a profile of community youth career interests.

12. The Essex County (New Jersey) Jewish Vocational Service holds *annual College Prep Workshops* in cooperation with the YM/YWHA of Essex County—a community service to meet the informational needs of eleventh-grade college-bound high school students and their parents. The workshops provide complete information on the college admissions process and guidelines for selecting from among more than three thousand colleges.

13. Montreal's Women's Federation of Allied Jewish Community Services provides local schools with a *Jewish civics resource manual* containing a list of pertinent films, filmstrips, and other teaching aids; in-depth material on community agencies and organizations; and a listing of all community volunteer services open to students, as well as a discussion of means of facilitating volunteer placement and orientation.

14. New York City's Jewish Association for Services to the Aged developed *an outreach program to help the elderly Jewish poor and handicapped* in the abandoned poverty areas of Brooklyn: college students, using minibuses, bring the isolated and incapacitated to doctors and social centers; they help with shopping trips and check-cashing and perform minor household repairs and maintenance; they also write letters, make phone calls, fill in forms, run household errands, and keep the elderly company.

15. The Jewish Federation-Council of Los Angeles granted funds to the Jewish Youth and Young Adults Council to *finance worthwhile or promising creative educational programs* for Jewish youth.

16. Denver's branch of the National Council of Jewish Women organized *a program of community service for high school girls.* A project undertaken by these Denver Councilettes, in order to raise funds for service-oriented projects of the parent body, was managing children's birthday parties for a fee, i.e., providing entertainment, setting and cleaning up, etc.

17. The Jewish Community Council of Westfield, New Jersey, established an *Israel Subsidy Program* to encourage every local Jewish high school student to visit Israel before college; the first year's allocation of $10,000 allowed between twenty and forty students to receive grants of from $250 to $500.

18. *A College-age Youth Services Committee* was established by the Chicago Federation and Welfare Fund to program activities focusing on Jewish identity, such as coffeehouses on college campuses and in local Jewish centers, special-interest projects, social get-togethers, a Sabbath series, a Holocaust exhibit, lectures and seminars, a summer job cooperative, and a Jewish community intern program.

19. The Jewish Community Federation of Cleveland issued a *fifty-two-page booklet* for school use, giving a history of the Federation, information about its services and constituent agencies, opportunities for volunteer service, a bibliography and resources for teaching about the community, and suggested activities for teachers.

20. The YM/YWHA of Mid-Westchester, N.Y., arranged for *a program of summer experiences in Hasidic and kibbutz life for young people*; teenagers spent four days each at a Lubavitcher camp and at a Hashomer Hatzair camp. The aim was to help them explore their own Jewish identity by experiencing two different types of Jewish life first hand.

21. The Chicago Federation of Temple Youth developed a Theatre Caravan called Respond, which represented the use of some very special multimedia polyarts techniques. The project was initiated at a camp retreat. Two themes, Responsibility and Captivity, were chosen to form the basis of a script. The group, 25 members of CFTY, wrote the script themselves. Included in the dramatic presentation were photography, music, and dance. The themes of responsibility and captivity reflected major concerns of Jews in our times–Jews in the Soviet Union and Syria, and inner-city Jewish poor and elderly.

Three members of the group prepared photographs and slides to illustrate the themes of the dramatization. These depicted scenes in nursing and old age homes; elderly persons living alone in isolation and loneliness; the elderly at leisure in the city; pictures of ambulances; gnarled hands holding a newspaper etc. (The Caravan photographers provided some of these slides as still-portraits for exhibition in the lobby of congregations where the group performed.)

The musical strand in the presentation consisted of two records, one a well-known record by the Beatles, "When I'm 64," and the other, "Old Friends" by Simon and Garfunkle. The music background accompanied the slides depicting problems of old age.

Dance aspects were enhanced by the special talents of one of the members. An exquisite scene was devised in which the shadow of a young girl dancing was superimposed upon slowly changing scenes projected by slide material.

Interwoven in the presentation were a wide range of theatrical elements including documentary, fantasy, poetry, satire, and monologue. The printed program contained the names and addresses of organizations aiding the cause of Soviet and Syrian Jewry and the Jewish elderly in Chicago. In this way, those in the audience who wished to respond actively could begin to do so.

D. FROM THE EDITOR'S EXPERIENCES

1. *Developing a community talent resource file for school use* can be undertaken by a central communal educational agency with the aid of the local Federation. The object is to prepare a file of parents, businessmen, professionals, senior citizens, etc. who can speak to classes, lead field trips, perform, demonstrate something, etc. Suggested names can come from teachers, community workers, rabbis, educators, and others. A form for recording relevant information should be prepared and mailed to all persons so suggested and to those who volunteer. A committee should prepare an "information guide" that explains the program to teachers. Schools can then call the central office, where the file should be on hand, at specified times, to obtain information or make specific requests that the central office can follow up.

2. *Organizing a student filmmaking project or "animated" talk, report, or lecture on some community-oriented topic:* Settings can be made under the guidance of the arts-and-crafts teacher and laid out on long tables; the scenario can be created by students with help from local Federation and other community workers and leaders; a fairly inexpensive movie camera with a single-frame-release button will permit the students to move model props and characters to provide animation; students can prepare separate narration and musical background and make classroom presentations. This can be filmmaking of real educational value, for both the older and younger students.

3. *High school filmstrip project:* Students can review old, outdated, torn, and unused filmstrips, noting frames bearing on some aspect of Jewish community life or the Jewish community at

work; they can then prepare a dramatic and informative scenario that corresponds to the frames illustrating the selected subject, and cut and reassemble the frames as a single strip; they can then tape their own narration and show the strip to other classes. (If a particular grade level has been designated as the target, students naturally have to gear the material and narration to that age group.)

4. *Utilizing a club, upper-grade class, or special-interest group to teach younger children the philosophy and tradition behind keren ami:* Students can discuss why *keren ami* is important, why (if such be the case) they were themselves not reached when they were in the lower grades, and how they can communicate their current, more positive feelings to the younger children. In developing the program the students should be allowed virtually free rein. They should consider multimedia approaches such as making a film, filmstrip, slide show, or other pictorial presentation any or all of which may incorporate songs, dances, and dramatic interludes. Students can prepare cassettes, devise sociodramas, games, etc.–anything that will do the job effectively; but they must keep in mind the age group for whom the program is intended and the outcome they are attempting to achieve. Students then prepare the required materials and work out with the teacher and principal the actual instructional aspects of the "subject."

5. *Ways of bringing students into personal contact with the Jewish community in action:* Two such projects–one on the student's family as part of the community, another on the synagogue as an aspect of the community–are described in *Pedagogic Reporter* (American Association for Jewish Education), Vol. 23, No. 1 (September 1971).

6. *An approach to teaching younger students about the Holocaust:* The problem of what to teach youngsters in the intermediate grades can be assigned to a high school group; they can review the events and their meanings by means of books, films, and filmstrips on the subject; they can also call in resource people to help them evaluate the material; and with the help of the teacher, they can outline what to teach and how to get the material across.

7. *A film or filmstrip presentation by students on the history of the school, synagogue, or community:* Students can develop a scenario; facilities, historic sites, people, neighborhoods, stores, buildings, etc. can be photographed; ditto for documents, paintings, and excerpts from minute books and bulletins; murals, charts, drawings, and other graphics can be prepared; animated scenes can be set up for shooting by painting and building backdrops and making figures and models which are then moved from place to place and photographed with a home movie camera that has a single-frame-release button; students also can include videotape interviews with knowledgeable "oldtimers."

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Other Available AAJE Publications

TO EVERYTHING THERE IS A TIME . . . .

Materials and discussions from the 1974 AAJE conference on opening the school and individualizing instruction. The publication covers the application of open educational approaches in Jewish schools; individualization in Hebrew language instruction (with sample guides and units); the roles of space, equipment and materials in the learning process; and nearly 40 pages of sample materials.

MEET YOUR JEWISH COMMUNITY

A course of study for junior and senior high grades that offers four independent units focusing on the dynamics of the Jewish community as it responds to problems of deepening Jewish identity, community planning, synagogue and school, Israel and other Jewish communities abroad.

JEWISH AUDIO-VISUAL REVIEW

A detailed listing of 520 films and filmstrips of Jewish content—from shorts to full-length features—that are available free or for sale or rental. The listings include information on running time, date of release, 8mm or 16mm, and sale or rental fee, plus a description and critical evaluation of each entry by the National Board of Review of the National Council on Jewish Audio-Visual Materials.

THE PEDAGOGIC REPORTER

The professional journal of the American Association for Jewish Education, published three times a year for Jewish educators, that features articles on innovative programs and methodologies in Jewish day and congregational schools plus developments in the Jewish educational world.

THE HOLOCAUST: A CASE STUDY OF GENOCIDE

A guide for teaching the Holocaust as a minicourse that includes five model lesson plans, selections for student reading, questions for discussion, classroom activities, teaching programs, annotated book and film bibliographies, multi-media learning materials and reference sources.

TEACHING AND COMMEMORATING THE HOLOCAUST

A compendium of broad psychological guidelines and concrete pedagogic strategies for teaching the Holocaust in varied instructional settings: in the elementary grades, in the day school, in the Jewish camp, in the public senior high school, as a vehicle to strengthen Jewish identity, as a contemporary teenage concern, on a communitywide basis and for multi-level congregational programming.

THE JEWISH CATASTROPHE IN EUROPE

A 232-page illustrated textbook that covers regional conditions of European Jewry before World War II, the rise of the Nazi party, the emergence of the "Final Solution," life in the ghetto, expulsion and deportation, the concentration camps, the Jewish resistance, Holocaust literature, policies of Western governments and the Nuremberg, Eichmann and Auschwitz trials. A highly creative companion guide for teachers and group leaders is also available.

VIEWPOINTS

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MULTI-MEDIA RESOURCES ON THE JEWISH COMMUNITY

An annotated and graded volume listing some 900 materials for teaching Jewish civics that covers the American Jewish community (its sociological character, religio-cultural interests, growth and development, movements, etc.); the world Jewish community (American Jewry's relations with Israel, Soviet Jewry and Jewish communities throughout the world); and current trends and issues (intergroup relations, anti-Semitism, Jewish identity, intermarriage, the Holocaust, etc.)

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